This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

45. 1586.

MEMOIR

OF

THOMAS THRUSH, Esq.,

FORMERLY

AN OFFICER OF RANK IN THE ROYAL NAVY:

WHO RESIGNED HIS COMMISSION ON THE GROUND OF THE UNREASONABLENESS OF WAR.

BY

REV. C. WELLBELOVED.

"How little are all external things in comparison with eternal interests. Fear God and conscience. The hope of a Christian, the spirit of a man, should keep down every other fear. When once our duty has been ascertained, we have nothing to do with the consequences of it. These are in the hands of the best Friend we have."—CAPPE.

LONDON:

LONGMAN, BROWN, GREEN, AND LONGMANS,
PATERNOSTER ROW.

M.DCCC.XLV.

LONDON:
PRINTED BY RICHARD KINDER,
GREEN ARBOUR COURT, OLD BAILEY.

TO

MRS. THRUSH,

AS A TESTIMONIAL OF HIGH RESPECT,

FOR THE

STEADINESS WITH WHICH SHE MAINTAINED THE PRINCIPLES

AND THE

FORTITUDE WITH WHICH SHE SHARED THE TRIALS

OF HER LATE REVERED HUSBAND,

AN INTREPID CONFESSOR IN THE CAUSE OF SACRED TRUTH,

THE FOLLOWING MEMOIR

IS DEDICATED

BY HER SINCERE AND FAITHFUL FRIEND,

THE AUTHOR.

MEMOIR,

&c.

HOWEVER gratifying it may be to Friendship to offer a public tribute of respect to the memory of one who has been long and deservedly an object of our esteem and affection, yet if the virtues by which he has been endeared to us have been strictly of a private character, displayed in the retired or the ordinary scenes and circumstances of life, it may be doubtful how far an attempt to bring them into public view may be consistent with propriety, or likely to prove successful. But when the individual who has been esteemed and loved in private, has been in any degree distinguished by his labours to promote the public good, and especially when, in the cause of truth and righteousness, he has not only laboured, but suffered reproach; when, to his own serious inconvenience and loss, he has resolutely and perseveringly followed the dictates of an enlightened conscience,—then

Friendship, while it seeks its own gratification in recording the actions of such a life, discharges a sacred public duty, and becomes a fellow labourer with him, whose memory it strives to honour, in the great cause of religion and virtue. Such are the principles which have influenced the writer of the following Memoir.

THOMAS THRUSH, the subject of this Memoir, was born at Stockton-upon-Tees, in the county of Durham, on the 14th of January, in the year 1761. His father, William Thrush, was the eldest son of a respectable yeoman of Kirkleatham in Cleveland, a district in the North Riding of Yorkshire. In his youth he had a strong desire to go to sea, but his parents not approving of this, bound him an apprentice to a tradesman at Stockton, where he afterwards settled as an ironmonger. In the year 1749 he married Jane Rogers, an orphan, and niece of Mr. G. Jackson, a person of some property at Coatham, in the parish of Kirkleatham, by whom she was brought up. The marriage was clandestine; Miss Rogers being at that time at school, and not more than fifteen years of age. They continued to reside at Stockton, till the death of the uncle in 1762; to whose property,

consisting chiefly of an extensive and valuable farm, they succeeded. Unfortunately, Mr. Thrush determined to relinquish his business at Stockton, and to take the management of this farm into his own hands. The consequences soon proved such as might have been foreseen. Inexperienced in agricultural affairs, being of somewhat an eccentric character, fond of society, and a pleasant companion, devoting a large share of his attention to the study of astronomy, and even of astrology, in the practice of which he obtained a high degree of reputation among his neighbours, his land was neglected, and his affairs became seriously deranged. At the end of seven years, during which his family had been continually increasing, through the earnest entreaties of his more prudent wife he consented to relinquish his farm and return to his former occupations. He accordingly entered upon his business again, at Richmond, in the North Riding of Yorkshire; with good reason to hope that with prudence and assiduity he might retrieve his affairs and secure a comfortable provision for his rising family. But such was not the will of divine Providence. He had but just entered upon this new situation, when an accidental fall from his horse brought to a

sudden close all his projects and expectations. He died in the beginning of August 1769; and was buried at Stockton on the 13th day of that month. A few weeks after this sad event his afflicted widow gave birth to a daughter, who is still living.

Thus left a widow at the early age of thirty-five years, and in such circumstances of pecuniary embarrassment, with a family of four daughters and three sons, Mrs. Thrush was placed in a situation of no little difficulty and anxiety. But, possessing considerable strength of mind and soundness of judgment, and aided by the advice and exertions of judicious friends, she was able, after a short interval, to complete a satisfactory arrangement of the affairs of her late husband; and by the subsequent sale of the farm at Coatham, which was purchased by the father of the late Sir Charles Turner, for the sum of £4,000, she at length found herself in comfortable circumstances. She could now steadily and uninterruptedly devote herself to the discharge of her maternal duties, for which she appears to have been well-fitted by rational and deep piety, warm affection, and a good understanding.

At the time of his father's death, her son

Thomas was in the ninth year of his age; and on the removal of the family to Richmond, had been placed in the grammar-school in that town, under the tuition of the Rev. Anthony Temple, the preceptor, the friend and patron of the late eminent scholar, the Rev. J. Tate.* Previous to his father's death, William, the eldest son, had gone to sea, in the merchant-service, much against the wishes of his parents, who had intended him for the Church. His career in the line which he had chosen for himself was, unhappily, very short. He had scarcely entered on his twenty-first year when,

* Mr. Tate succeeded him in his school at Richmond. In the review of a Visitation Sermon preached by Mr. Tate in 1801, the Editor of the Gentleman's Magazine took occasion to recommend to him to write the life of his venerable predecessor, observing, "In a few short years more, the memory of that truly good man will otherwise perish. We know Mr. Tate has the power to do Mr. Temple justice—we trust he retains the will." A friend at Cambridge replied to this, and assured Mr. Urban, from great personal knowledge of Mr. Tate, that though far from presuming on the power, he was very far from being deficient in the will to pay this last tribute of honour to his preceptor, but he was prevented by circumstances which it would be needless and improper to state. The sermons and tracts which Mr. Temple had published were all reprinted at the expense of a relation, and it is presumed were to have been accompanied by the Memoir which Mr. Tate was willing and anxious to prepare; but "from some extraordinary circumstance, the sermons and tracts," says Mr. Nichols, "have not yet (in 1817) been presented to the public."—(See Illustrations of Lit. Hist., vol. i. p. 774.) It is not difficult to account for this, The temper of the times had changed; and it was not thought advisable to preserve the memory or the works of the friend and advocate of Lindsey, the opponent of Burgh and of Randolph.

having returned home to pass a part of the winter with his mother, he was cut off by a malignant fever, which also proved fatal to his youngest brother, George, then only nine years of age. The afflicted mother very nearly shared the same fate.

Thomas, now the only remaining son, appears to have inherited the love of a sea-faring life, and early expressed an ardent desire to follow the example of his elder brother; but upon his death, moved by the anxious concern which the expression of his wishes occasioned to his affectionate and beloved mother, he dutifully yielded to her entreaties, and relinquished all thoughts of a profession which his natural turn of mind so strongly prompted him to pursue. Had he implicitly followed the advice of his mother, he would have devoted himself to the Christian ministry in the Established Church; but having, no doubt from the purest motives, declined this profession, he consented to enter upon a commercial life. With this in view, he was placed in a school more suited to his future destination, at Barton in Lincolnshire; and, after some time, sent to York, for the purpose of being more perfectly instructed in the French language. At length he was

bound apprentice to Mr. Simpson, a draper at Richmond. In this situation he remained during the usual term, and when that had expired, early in the year 1782, he repaired to London, in search of some situation in which he might extend his knowledge of business, and become better qualified to superintend an establishment of his own. He could find none in the metropolis, and therefore he accepted a conditional offer from a person in extensive business at Guildford in Surrey. The advantages he expected from this engagement were not realized, and after a short trial he relinquished it. But the disappointment of his expectations was not the only motive for his leaving Guildford. His desire of a more active life, though repressed in compliance with the wishes of his beloved mother, had not been extinguished. He could not be happy, and he determined to make another attempt to obtain the consent of his mother to abandon the course she had marked out for him, and to enter upon one more congenial with his inclinations.

"Let me," he says in a letter written to her immediately after his leaving Guildford, "for the first time sum up fortitude to tell you the cause of secret disquiet which has long preyed upon my happiness.

Often have I resolved to unbosom myself to the best of parents, but as often has my resolution failed me. However, my happiness is at stake. I must open myself, though I shed tears in doing it. You may pity, but I think you cannot condemn me. Permit me to recall to your memory my natural turn of mind in my early years, which led me to desire an active life. I was then truly happy in being able to sacrifice my passion to obedience to an indulgent parent, being assured that my good was her sincerest wish, in which time has convinced me that I was not mistaken. My inclinations prompted me to pursue the same profession my ever dear brother did; but upon his death, and the concern you were then in, I promised to give up all thoughts of that line of life. My conduct since that time, I am happy to say, has been perfectly consistent with that promise, though I can with truth assure you, that that conduct has cost me many an unhappy hour in private. I hoped that time would reconcile me to a way of life which, however, I have never been able to give my mind to; and instead of my natural propensity for that profession being weakened by time, I find it stronger, and am now arrived at that crisis that, if I have not your permission to change my profession, I must inevitably be unhappy, not to say miserable; for I can never harbour the idea of doing it without your consent, after the numberless proofs I have had of your affection. Long have I struggled against the violence of my passion, preferring the happiness of a parent ever dear to me, to my own; but it is, alas! in vain. You will perhaps say I speak very inconsistently, but I have more than once wished I had a less tender parent; then I could without remorse

have followed the dictates of my natural inclinations. I think I can with truth say, I have (independent of human frailties) trod the path of obedience in my early years, and discharged my duty to an indulgent mother. As such, I may reasonably conceive hopes of obtaining her consent to follow the profession I have always preferred, now I have arrived at years of discretion. A retrospect of my past conduct will not, I think, permit you to entertain an idea of my making this request through unsteadiness and want of thought. My prudence, not to say honour, in settling my affairs, is, I think, a sufficient proof of it;* and I trust, in whatever line of life Providence may place me, I shall always pursue the path of virtue. As I am sensible you are anxious for my prosperity, you cannot, I think, wish me to pursue a profession in which I have no prospect of success, and that must be the case where inclination is wanting; for no one can ever hope to succeed in a line of life contrary to his natural genius.

"You may, perhaps, make my age an objection to my change of life. I grant it would have been better sooner, but as I am acquainted with the principles of navigation, I think I should find no difficulty in succeeding, if not in a commercial (merchant) line, in the navy. However, I have not as yet taken the least step towards putting this in execution; nay, I have not so much as mentioned this to any one except yourself, neither shall I, till I obtain your permission. Till then I shall remain in a state of sus-

* He here refers to a circumstance highly creditable to him. He inherited some property at Stockton, which, as soon as he became of age, he gave up to his mother for the benefit of his sisters, reserving only a small part of the rent for his own use.

pense, which may be better conceived than expressed. If you command, I must obey, and will."

This affecting and dutiful appeal to the reason and tenderness of a parent, towards whom his conduct had ever been so exemplary, could not be withstood, and she immediately, though with unavoidable regret, assented to the proposed change. His first design was to enter into the navy as a midshipman; or if, through want of friends to introduce him to the naval service, he should fail in his design, (and he did not then possess even an acquaintance in that line,) he hoped he might be able to purchase an ensigncy in a regiment of foot, and enter the army. This latter plan he soon abandoned, and as several objections to the military service presented themselves, and his inclinations were strongly in favour of a sea-faring life, he accepted the offer of a friend, a ship-owner, and made his first voyage, from Liverpool to Plymouth, on board his ship, the Advice, a tender, in the spring of the year 1782.

This was not a permanent engagement. From Plymouth, therefore, Mr. Thrush proceeded to Portsmouth, with the hope of meeting with an opportunity of entering into the service of the East India Company; but being disap-

pointed in this, he engaged as mate on board the Unity, a transport vessel, and, in the month of September, sailed to the West Indies. He reached Barbadoes in the month of November. In the following month he writes thus to his mother :—

"You will perhaps think it strange that I have not before now explained to you my sentiments of a sea-faring life. My reason for not doing it was, the little experience I had had of it. I can now tell you that I had not formed an unjust idea either of the pleasures or the inconveniences attending it. I do not deny that it has its bitters, but to a serious mind it affords a truly noble field for reflection. I prefer it infinitely to loitering behind a counter, and it is my fixed intention to pursue it upon the plan that is most likely to ensure success."

While the vessel was remaining at Barbadoes, he was attacked by the dreadful fever of that climate, which threatened to close his active life almost at its commencement. Writing to his sister Elizabeth, on the 23rd of February 1783, he says :—

"It is not long since I thought myself on the borders of eternity. In my former letter" (which has not been preserved) "I informed you of the fever we had on board, and of my severe attack; then did those endearing ties" (viz. of filial and paternal affection) "strike my imagination, I confess, in a manner they never did before, and the vanity of human pur-

suits appeared to me in a just light. In my past life, though not stained by any signal acts of wickedness, how few the actions of it that I could look back upon with satisfaction! And as to that valuable time which we at the moment think of little account, how many blanks did the retrospect present to my memory—how many instances of misapplication or total neglect! I do assure you, my dear sister, I cannot but look upon these attacks of sickness as real blessings, if we make a proper application of them; but, alas! how apt are we to forget them, when the danger seems past. O may the impression be more lasting! It may not perhaps be unacceptable to you to give you some short account of the way in which my time is occupied, and my manner of life on board the Unity. In regard to working the ship, &c., I take my part the same as the lowest seaman on board, and go aloft and take the helm in every respect the same; not that I am obliged to do it, but it is absolutely necessary towards attaining a knowledge of practical seamanship. Of the theoretical part I know as much, if not more, than most masters of ships in this line. When there is little to do, I am very happy in having two or three hours every day which I can employ in studying and in reading; and am fortunate in having a tolerable supply of books. I have spent most of my vacant time in the study of astronomy and the higher parts of mathematics; and for relaxation I have Telemaque and Young's Night Thoughts. In short, my time is not the least burthensome; and would be very pleasant had I one agreeable companion; but I am sorry to say, the greater part of those who follow a seafaring life are of such a turn of mind, that no person

of good sense can derive either instruction or entertainment from their society. To reflect upon the dangers by which they are surrounded, even when witnessing the wonders of an all-seeing and beneficent Creator, it might be concluded their preservation would be a daily call for gratitude and veneration from any rational being; but the reverse is too often the case: the gratification of the senses they consider not only as innocent, but as the real end of life, whenever there is an opportunity afforded them. And these ideas are not confined to the lower class of sailors; their superiors too often set them a bad example. In short, our sailors are a strange compound of virtue and vice. If we view the fair side of their character, they are firm in friendship, open-hearted, brave, generous; while, on the other hand, they are most profane in discourse, and vicious in their conduct. But I should indeed be illiberal and untrue, were I to include all in this unqualified censure; there are numbers who pursue the sea-faring life who are an ornament to mankind, and a bright example to all around them..... I should have been very unhappy in my new situation had not a sense of duty come to my aid; and although it has been a subject of regret that I did not enter into it at an earlier period of life, I may now consider it as a blessing, when I witness the vicious lives of many who have engaged in it from early youth, without having acquired any religious principles." *

* He had been shocked by what he saw on his first voyage from Liverpool, and still more during his short residence at Plymouth and Portsmouth. "It would astonish any rational being," he tells his mother, in his letters to her at that time, "to see the vices and obscenities which are practised without control. I thank God that my edu-

How deeply such principles had been impressed upon his mind, will be evident from the following extract from a letter written about the same time to his beloved parent, to whose pious care he was so greatly indebted for the foundation of that excellent character which he maintained through life. After telling her of the dangerous attack of illness from which he had recovered, he says,—

"We had one young man who began in the fever a few days before me. He was of my age, but much more robust and (in appearance) more healthy than myself. Not being aware of its dangerous tendency, the necessary means were not administered in time, and the fever, which was of the bilious kind, was past stopping. He lingered for about three weeks, in a situation more miserable than it is in my power to describe; during which time he received every attention he could possibly have had on shore. However disgusting and loathsome, not to add dangerous, it might be, I was the best nurse he had; seeing the doctor's orders executed, and proper care taken of him. Acts of such a nature leave a pleasing impres-

cation makes me look upon them with horror and detestation, and I hope I shall draw good out of evil..... I am inexpressibly thankful in having a parent who has taught me to detest these vices. Do at all times continue your useful admonitions, they will strengthen me in the paths which I ought to pursue, and which, I thank God, I have hitherto pursued." And again—"I look upon it as one of the greatest blessings to have had the education I have received, which teaches me to look beyond this world. It is to you, my ever-honoured parent, I owe these advantages, which I can never think of without the warmest sentiments of gratitude arising in my heart."

sion upon the mind of a serious person, which far transcends the most exquisite momentary pleasure, and repays with usury the present inconveniences attending them. I lay in bed only half a day, but had every bad symptom that he had. His death, therefore, could not but impress upon my mind ideas of the most serious nature. May I ever retain a due sense of the mercy of God, when I had seriously cast my thoughts towards futurity! May these serious impressions have a happy effect upon my future life, and be durable!"

That his kindness, assiduity and exemplary conduct should obtain the respect and esteem of his fellow-seamen, would naturally be expected: and he had the satisfaction to find that his willingness to share in labours which he was not bound to undergo, his readiness to perform any office of kindness, and especially his fearless and humane attention to the sick, his forbearing to swear, and his uniform Christian and virtuous conduct, obtained for him the friendship and affection of every one with whom he was connected.

He returned to England in the month of September 1783, and it was not till the Spring of 1785 that he formed any other engagement. The interval was spent with his mother at Kirkleatham, to which place she had removed with her four daughters, occupying a small

house, beautifully situated near the Church, now the Parsonage.

His second voyage was on board the Amphion, which sailed in the month of April, 1785, for Norway. The chief mate having left the vessel in an early part of the voyage, Mr. Thrush was appointed to his place, and after twice visiting Norway, on the coast of which the vessel was nearly lost in a dreadful storm, and suffering great annoyance from the bad temper of the captain, he left the Amphion in the beginning of the year 1786, and again returned to the home of his beloved mother, not being able to accomplish his wishes, either of obtaining the command of a coasting vessel, or of making a voyage to North America. In the quiet retreat of Kirkleatham, he was occupied partly in agricultural pursuits, but chiefly in a diligent application to the study of mathematics, navigation and mechanics, with the view of still more perfectly qualifying himself for the naval service, to which he constantly and ardently aspired, though with faint hope of obtaining the object of his ambition, through want of patronage. It fortunately happened, that at this period he became acquainted with an estimable young man of the

name of Mottley, a Lieutenant of Marines, who was then visiting some relations in the neighbourhood of Kirkleatham. Throughout life Mr. Thrush appears scarcely ever to have formed an acquaintance, without at the same time gaining a friend. So it certainly was in this case. Mr. Mottley became deeply interested in his favour, and with the hope of assisting him in the attainment of his wishes, he introduced him to a naval officer, under whom he had himself served, Captain (afterwards Admiral) Brunton, then residing at Stockton. He was not disappointed. The interview was in the highest degree satisfactory to both parties. Captain Brunton, pleased with the zeal and ability of the young aspirant to naval honours, immediately became his patron, and afterwards his continued and steady friend. Through his interest with Lord Mulgrave, he soon procured for him the appointment of Master's Mate on board the Ariel, a sloop of war, then fitting out for the East Indies, under the command of Lieutenant Robert Moorsom. It was early in the year 1787, that he thus entered upon the service in which he had long been desirous of engaging. But his first voyage was not altogether satisfactory. While

the Ariel was stationed at Calcutta, some circumstances occurred which induced Mr. Thrush to apply for leave to return home. He obtained it, and sailed in another vessel for England, which unfortunately was wrecked off the Cape of Good Hope, where he was for some time detained. He appears to have arrived in England in the Autumn of the year 1788.

At the beginning of the following year, he sustained a heavy loss in the death of his beloved mother, who died on the 9th of January, at her residence at Kirkleatham. It was a source of much consolation to him that he was not at that time engaged on foreign service, so that he was able to pay the last sad offices of filial affection to the tender and judicious guide of his youth, whose memory he piously and gratefully cherished to the latest moments of his own life.

The Ariel had arrived at Portsmouth prior to this event; but although he was cordially invited by his fellow officers, among whom were some that have since obtained the highest rank in the navy,* to join them again, he declined, and shortly afterwards obtained his discharge.

His next appointment was to the Meleager in the year 1790, as Master's Mate, under his

* Sir C. V. Penrose, Sir George Cockburne, &c.

friend Captain Brunton, at Chatham; and in 1793 in the same capacity under Captain Richard Lucas, on board the Sphynx, on the Irish station. In the same year, he was again with Captain Brunton as Master's Mate, in the Assistant, employed chiefly in the convoy service; and in 1795 in the same capacity, under the same officer, in the Dictator, engaged in Home-service. In that year he was advanced to the post of Acting Master of the Serpent, commanded by Captain Conolly Staples, cruising in the Channel. In the year 1797 he was made Midshipman, and served on board the Sans-Pareil, the flag-ship of Vice-Admiral Lord Hugh Seymour, employed at that time in cruizing in the Channel, under the command of Captain Browell; and in the same year obtained the rank of Lieutenant on board the Revolutionaire, employed in the same service. In October 1798 he returned to the Sans-Pareil, which in the early part of 1799, under the command of Captain C. V. Penrose, to whose notice he had been particularly recommended by his friend Captain Brunton, was ordered to the Leeward Islands and Jamaica station; where it again received the flag of Lord Hugh Seymour. While on this station, a circumstance occurred which proved the value of

the knowledge he had acquired of mechanical science. A vessel of considerable size had by some accident been sunk in the mouth of the harbour of Port Royal, where it became so deeply imbedded in the sand, that it was thought impossible to raise it; and that the only means of removing this dangerous obstruction was to break it in pieces. This appeared to Mr. Thrush not necessary: and on condition that the work should be entrusted to his sole direction, and sufficient assistance afforded him, he undertook to raise the vessel entire. At the end of three days, with the aid of 200 men and a proper apparatus, he had the satisfaction of seeing the work successfully accomplished. This established his reputation among his brother officers; and recommended him still more strongly to the noble Admiral, who appointed him his First Lieutenant. Lady Horatia Seymour, who, in consequence of the very delicate state of her health, had been advised to try the effects of a voyage to a warmer climate, had accompanied her husband, and while at Jamaica resided with him at the Government House. While on shore, Mr. Thrush lived much with them; and received from both, many marks of esteem and friendship. The hopes of improved health which this amiable

and excellent lady had encouraged were not realized: the climate of Jamaica proved unfavourable; she returned to England, and, on the 12th of July 1801, died at the hot-wells, Bristol. Her noble husband did not long survive her. He was attacked about the middle of the summer by the dreadful fever of the West Indies, so fatal at that time to many of those under his command. By living chiefly on ship-board and making short cruises, his health was partially recruited; but on the 1st of September the terrible disease returned with increased violence, and on the 11th of that month deprived the service of an officer whose public and private virtues endeared him to every one with whom he had any connection.

The melancholy duty of conveying the honoured remains of his late noble Commander, patron and friend to his native land, was committed to his First Lieutenant. For this service, a small armed schooner, the Sting, a tender of the Sans-Pareil, was placed under the command of Lieutenant Thrush, having on board the body of the lamented Admiral, deposited in a series of coffins, most effectually secured, so as to preclude all danger of infection.

Besides the instructions given to him on this occasion by the Senior Captain on the station, Captain Bayntun, he received the following from his friend Captain Penrose of the Sans-Pareil, which show the high estimation in which he was held by his superior officers:—

"The situation I held under our late respected and dear Admiral, makes me conceive myself empowered to advise with you respecting the charge entrusted to you by the senior officer at this port. The intention of sending the remains of the late Commander-in-Chief to England, being to testify the respect we bear to his noble family, and his own exalted character, you will of course use your utmost endeavours to fulfil this intention, that they may receive honourable interment amongst his ancestors, or wherever the head of his family, the Marquis of Hertford, may direct. But as the malign influence of infection is so justly to be dreaded in whatever relates to this climate, you are in the first place to consider the health and safety of the crew under your command, or of those persons where the corpse is to be landed; and as I have the fullest reliance, not only on your judgment, but your faithful attachment to the man under whom you have served so well alive, and are now about to pay a mournful additional attention to after death, I authorize you, so far as my power extends, (and I have the most full reliance that the motives by which I act, will ensure you the approbation of the noble friends of the deceased,) in case that yourself or your officers and crew should upon any

rational grounds conceive that, from accident to the interior coffins, any danger is likely to ensue, I recommend strongly that you should forthwith commit the remains to the deep; paying attention, as I am sure your own principles and inclinations will lead you, not only to the customary military honours, as far as the establishment of the tender under your command permits, but in the most solemn manner to perform the usual sea-burial service, and recommend our beloved friend and patron to his God and Saviour," &c.

The service was attended with considerable danger, in consequence also of the numerous vessels of the enemy then cruising in the Atlantic, with very few of which the Sting was strong enough to engage with any hope of success. Happily it met with no impediment in its course; and Mr. Thrush arrived in safety at Spithead on the 30th of October. While waiting there according to his directions, for orders from the Admiralty, the vessel was driven from its moorings by a violent gale of wind, and Mr. Thrush was compelled, in order to save the vessel and the crew, to run without permission into the harbour of Portsmouth. The extreme urgency of the case was a complete justification of the measure; and he had at length the mournful satisfaction of delivering

to the family the remains of their beloved relative, and his honoured benefactor and patron, and of attending them to their final resting place at Arrow in Warwickshire. From the head of the family, the Marquis of Hertford, and from all the members of it, he received the most kind reception and warmest thanks, and so zealously and effectually did they interest themselves in his favour,* that through their influence he was advanced a step in his profession, being appointed, on the 30th April 1802, a Commander in the Royal Navy.

Among those who hastened to congratulate him on this occasion, was Mr. G. Swann, an eminent merchant at Hull, with whom he had formed a lasting friendship while at school at York :—

"I thank you very much for the circumstantial accounts of your progress in the Navy, and the plea-

* On the very day on which he was authorized by the Board of Admiralty to land the body of the Admiral, Mr. Thrush received the following letter from the Marquis of Hertford :—

"Sir,—In a letter which I wrote this morning to Lord St. Vincent, I have stated several matters which I know to have been near my brother's heart, and I have anxiously pressed him to appoint you a Commander. May my recommendation be successful! If it is, the merit is solely due to your friend, who is no more.

"I remain very truly your faithful servant,

"Nov. 7, 1801." "HERTFORD."

sure I derived from so interesting a narration of your success is greatly augmented by its being so unexpected. I rejoice, my dear friend, that you are one of the very few who owe to your own merit that protection and patronage which has so efficaciously been exerted in your promotion. But for all our sakes, I must wish that it may be very long before you have again an opportunity of showing how very deserving you are of the honours conferred on you."

But still more gratifying was the expression of esteem and friendship on this occasion, from one with whom first, and under whom he had afterwards served, Captain C. V. Penrose.

"It gave me," said that distinguished officer, "very sincere pleasure to see your name on the list of Commanders, as I always flattered myself I should, though appearances were sometimes rather untoward. May you enjoy the comforts of the shore till you wish for employment, and then may a good ship be your lot."

Employment was always an object of desire to Mr. Thrush, and the employment most suited to his taste was that of the profession to which he had so zealously devoted himself. He did not remain long unemployed. By the rank he had now obtained, he was qualified to take the command of the sea-fencibles, by a large body of whom, under the apprehension of the long and boastfully threatened invasion

by the French, the coasts of England were then guarded. In this service he was employed in the year 1803, through the kindness of a naval friend, Mr. Tucker, Secretary to the Earl of St. Vincent, the First Lord of the Admiralty. The coast of Yorkshire, extending from the Tees' mouth to Scarborough, was divided into two portions; the one extending from the Tees' mouth to Brunswick Bay, the other from that bay to Scarborough. The former was assigned to a Captain Crawford, the latter to Captain Thrush, but an exchange being mutually desired and easily effected, Mr. Thrush was appointed to the command of the northern portion, and was stationed at Redcar. This arrangement led shortly afterwards to an event which he ever justly regarded, as not only the most important but the happiest of his life—his acquaintance with the excellent lady to whom he was united on the 14th January 1804, Mary, the eldest daughter of Francis Smyth, Esq., of New-Building near Thirsk, one of the ablest antiquaries of his day.*

* Mr. Smyth was a Fellow of the Society of Antiquaries, and a contributor to its Transactions. He received the elements of his education at the celebrated school at Wakefield, under the tuition of the learned Thomas Clarke. Thence he removed to Peterhouse, Cam-

But notwithstanding the pure and uninterrupted delight that flowed from this happy union, enhancing so greatly those "comforts of the shore," to which, after the hardships and perils he had experienced, he could not be insensible, so devoted was he to his profession, exercised on its proper element, that he had resolved never to quit it, at least not till he had fulfilled the wishes of his friend, and gratified his own laudable ambition, by obtaining "a good ship," and thus advancing one step more in naval rank.

Having a good appointment to offer in exchange, his wishes for renewed active naval service were at length gratified, by his being, in September 1806, appointed Commander of the Avon, a very fine brig, then on a foreign station; but expected shortly to arrive at home. He entered on the command of this vessel in January 1807, and soon afterwards sailed to Jamaica, his appointed station, where he con-

bridge, when Dr. Edmund Law was Master—and the Rev. John Jebb was a tutor of that College. He entered cordially into the views of the latter, both religious and political; and, during the life of that excellent person, maintained a friendly correspondence with him. He was an early and zealous member of the Association of Yorkshire Freeholders for obtaining a reform of Parliament, with which the name of Wyvill is so honourably connected. The death of Mr. Smyth took place in the month of April in the year 1809, while Mr. Thrush was abroad.

tinued two years. During this period he was often in circumstances of considerable danger, through which he was providentially carried in safety. His vessel was at one time struck by lightning, and greatly damaged, but happily without any loss of life: at another time he was in the most imminent peril of being wrecked. But his fortitude was most severely tried at the very time when he had obtained the object of his ambition, by being promoted to the rank of Post Captain. He found the crew of the Garland frigate, to which on obtaining that rank on the 1st of May 1809 he was appointed, in a very sickly state, and the yellow fever making dreadful havoc among them. One of the victims was an amiable and very promising young man, a son of Sir Robert Baker, who had been placed under his care in the Avon, and was transferred with him to the Garland. In this trying scene, the kind-hearted and judicious Captain, besides the ordinary and arduous duties of his station, was constantly occupied in assisting the surgeon to administer relief to the sick, and in discharging the duties of a chaplain, (there being no one on board,) by imparting religious consolation to the dying, for which he was well qualified, by the habitual

piety of his mind, and in performing the last offices of religion to the dead, when their bodies were committed to the deep. In this melancholy state of the ship's company, an extension of the cruise was resorted to, but for several weeks with very little success. At length he had the satisfaction of returning to head quarters, with his crew in a convalescent state. His trials however were not over: the effects of his unwearied exertions, and his unceasing anxiety, appeared in his own loss of health; the dreadful malady of the climate, which had been so destructive to those under his command, seized himself, and for many days his recovery appeared hopeless. But it pleased a wise and kind Providence to bring him up from the gates of death, and to reserve him for the delight of many by whom he was esteemed and beloved; and for services of a very different nature, and of far greater importance. He was recommended to invalide, as the only probable means of regaining his health; he followed the advice, and embarking on board a sloop that was returning to England, he arrived at Portsmouth in the Autumn of 1809. He immediately joined his anxious and beloved wife at the residence of her mother, New

Building, where he soon regained his health ; and after residing a few months at Masham, he purchased a house with about seventy acres of land, in the village of Sutton, in the parish of Filiskirk, not far from his wife's paternal mansion, and about five miles from Thirsk, resolving to turn his attention from the profession of arms, to which he had been so long and so ardently attached, and to occupy himself during the remainder of his life, in the peaceful pursuits of agriculture.

It is remarkable, that though the term of Mr. Thrush's service in the navy extended over a period of more than twenty years, during the greater part of which the nation was in a state of war, he was never engaged in any distinguished action with the enemy,* nor did he ever obtain more than a trifling share of prize-

* Most, if not all the different ships of war in which he served, had shared, at different periods, in the naval victories achieved by Lords Howe, St. Vincent and Nelson ; but when unattached to a fleet, or employed singly in a cruise, it was a rare occurrence to fall in with an enemy's ship of sufficient force to venture the risk of an engagement. The vessels most frequently met with, were chiefly merchant vessels or traders, which if not fortunate enough to make their escape, generally yielded without a contest. These prizes, when converted into money, were divided among the officers and seamen, according to their grades on ship-board: hence shares that fell to the inferior officers and the crew, were, of course, very small. The only thing he made worth notice, was when, in the command of the Avon, he was despatched to Carthagena for a freight of dollars, the per centage of which, on the arrival of the silver in England, produced to him the sum of £2,056.—M. T.

money. This was a cause of regret to many of his friends, if not to himself; but it proved a source of consolation to him afterwards, when he calmly reviewed his life in the light of Christian truth, that he had not participated in the guilt of shedding human blood, or been enriched by the spoils of war.

In the quiet retreat of Sutton, from which he was not likely to be recalled into active service, he had leisure to fix his thoughts upon subjects, always of the highest importance in his view, but to which, while engaged in the laborious duties of his profession, he could give only occasional and divided attention. By the pious care of his excellent mother, his mind, as it has been already seen, was early and deeply imbued with religious sentiments. These had been confirmed by the instructions of his amiable and judicious teacher, the Rev. Anthony Temple, and of the venerable Archdeacon Blackburne, under whom he had been a catechumen. Thus trained, he acquired the rudiments of that religious and virtuous character which he uniformly maintained through life, and at the same time a strong attachment to the general principles, and the devotional offices, of the Established Church.

But a circumstance occurred while he was yet a youth, which could not fail to make a deep impression on a mind thus disposed and formed. This was the resignation of the living of Catterick, in the neighbourhood of Richmond, by the Rev. Theophilus Lindsey, on the ground of the inconsistency of the doctrines and devotions of the Established Church, with the revealed will of God. The wife of this noble Confessor was the step-daughter of Archdeacon Blackburne; the event which soon became a subject of general discussion and surprise, could not fail therefore to excite the liveliest interest among those with whom Mr. Thrush was daily conversant, and young as he then was, he appears to have treasured it up in his mind, as deserving of serious thought, and impartial inquiry. To this memorable circumstance he was accustomed to attribute that desire and determination to search the scriptures for himself, which ultimately led to the adopting of similar views of Christian truth, and his separation from the Established Church, and to a similar sacrifice of worldly distinction and emolument, for the sake of a good conscience. Nurtured in the bosom of the Established Church, of which all whom he most loved and

respected were members, it was natural, as he says, that he should "very much wish to persuade himself of the truth of its doctrines, and feel something of dread and horror at the very thought of separating from it." But his confidence in the purity of the established faith was shaken by the noble and disinterested conduct of the Vicar of Catterick, and the discussions which it occasioned; and as he became more capable of judging for himself, his conviction that the doctrine of the Established Church could not stand the test of Scripture, was strengthened. At the age of sixty, he writes thus of himself:—

"I have not for the last thirty-five years of my life joined in any of the prayers" in the Liturgy of the Church "addressed to our Saviour Jesus Christ and to the Holy Spirit, nor have I repeated some parts of the Nicene Creed, believing them to be untrue; and whenever the Athanasian Creed has been read, to show that I did not believe it, I have always continued to sit, although every other person was standing." *

So large a portion of his time being occupied by professional duties, he had not the opportunity of pursuing inquiries to which his

* Letter to the Inhabitants of Filiskirk.

inclination and his love of truth would have led him, and therefore though he could not fully approve, he never neglected the worship of the Established Church, when it was in his power to attend upon it. And even after he had long enjoyed the leisure of his retirement at Sutton, and had, by much reading and reflection, become fully convinced of the unscriptural character of the leading principles, and of a great part of the devotional services of the Church, desirous not to give offence, or to incur the charge of singularity, and still more desirous not to set what would be thought a bad example to his family and neighbours, or to deprive himself of the pleasure and benefit to be derived from public worship; he continued to attend in his parish church longer, as he afterwards confessed, than, with his scruples, he ought to have done. It afforded him indeed, on reflection, but little real satisfaction:—

"The good character I have maintained in the world," he observes, "has I believe been awarded me by some, in a great measure, in consequence of my regular attendance upon the ordinances of the Established Church. The small still voice of conscience has at all times whispered to me, that instead of deserving the praise of others for this, I have merited their censure. Could they have read my heart, they

would have discovered that, instead of discharging my duty with Christian candour and sincerity, I was (in part at least) acting with disingenuousness, not to say duplicity and deceit; and this not only towards men, but towards God: instead of serving him in spirit and in truth, instead of endeavouring by honesty and plain dealing to obtain his favour, my conscience has told me that, by attending a worship of which I disapproved, under the plausible excuse of setting a good example, and keeping up a decent appearance, I was courting the unsatisfying approbation and countenance of the world, and rendering myself unworthy of these, which I felt I enjoyed in some measure, in consequence of a false estimation of my character."*

Having long endured this painful self-reproach, he resolved to act a more consistent and Christian part, and to obtain relief by abstaining entirely from attendance on the public services of religion, at his parish church. Still he hoped that it might not be necessary to relinquish altogether the practice of public devotion, which he ever regarded not only as a duty, but a valuable privilege. He had recourse to a place of dissenting worship in the village in which he resided. But he found the worship there offered, and the doctrines there preached, equally inconsistent with his views of Christian truth; and therefore, after the most serious consideration,

* Letter to Archdeacon Wrangham, p. 10.

he felt himself compelled to withdraw from communion with every professed Christian society, and to confine his devotions to his own family and to his closet; relying on the encouraging promise of his Lord, that the Father to whom he prayed in secret would reward him openly.*

When he had continued to absent himself from all public worship for the space of a year, he became justly apprehensive not only that his character would suffer in the estimation of his

* In a weekly journal which he began to keep at the commencement of the year 1820, the following entry occurs, dated February 6.

"Last Sunday I was led, from hearing that the Master of the (Independent) Academy at Idle was to preach in the chapel, (at Sutton,) to attend: but a more unprofitable or unedifying discourse I have seldom heard, and never one delivered in so theatrical and disgusting a manner. He delivered a violent philippic against Unitarianism, which I thought it possible he might intend for me; if so, I certainly did not profit from it, nor do I think it would be useful to any one."

"I wish here," he adds, "to note, that on the 15th of last month, being the day after my birthday, when I entered on my 60th year, I began the study of the Greek language: I say began the study of it, for though I had learnt a little of it at school, yet forty-five years having passed since that period without any attempt to profit by what I had acquired, I found I had all to begin again, not knowing even the letters of the alphabet. By dedicating about half an hour morning and evening to this study, and taking up a book occasionally during the day, I have already made such a progress as to give me hope that by persevering as I have begun, I may in about a year be enabled to read the New Testament in that language. This is indeed the principal end I have in view, in commencing so arduous a study at so advanced a period of life; and as the study, instead of becoming irksome to me, seems to be daily more pleasant, I trust as I advance in years I shall derive both pleasure and profit from it. As men of learning vary so much in the doctrines they deduce from the Holy Scriptures, I feel an earnest desire

neighbours, but that his example might be injurious, bringing the principles he professed into suspicion and discredit, and furnishing the indolent, the irreligious, the young and thoughtless, too plausible an excuse for their neglect of public worship. He therefore thought it became an imperative duty to state the reasons of his practice to those who might otherwise form an erroneous judgment of it, or be misled by it. This he did in "*A Letter to the Inhabitants of Filiskirk*," the parish in which Sutton is situated.

In this Letter he not only endeavours to vindicate himself by stating, fully and explicitly, the motives by which he was impelled to abstain from attendance on the public services of religion, but to defend the ground on which his motives were founded, and also to convince his

to read them in their original languages, that I may be enabled the more correctly to form my own opinions. Correct opinions seem the best foundation for correct practice; and I think it is not presuming too much to assert that the doctrines now in fashion have not produced this happy effect, although I cannot deny that many whose opinions I think anti-christian seem to lead pious and good lives. This however does not alter the case, for many heathens have done the same: and the necessity of correct principles seems most important. Differing in these as I do from almost every one with whom I am acquainted, it seems most important to me that I should use great diligence not only in laying this foundation, but in showing its effect in correctness of life and conduct in all situations and trials. And this, not to gain a good name and the approbation of my fellow creatures, but with a steady and constant hope to gain the favour and approbation of my God."

fellow-parishioners that it was their duty to study the Bible for themselves, and to bring the opinions that had been inculcated upon them, as he had done, to the only standard of religious truth, the revealed will of God.

At the suggestion of a common friend, the late Rev. Benj. Evans, of Stockton, this Letter, while in manuscript, was put into the hands of the writer of this Memoir, to whom the excellent author was then personally unknown. It was returned with the sincere expression of unreserved approbation, as honourable to the author and likely to be serviceable to the cause of divine truth; and thus began a friendship, on which the writer looks back as one of the most pleasing circumstances of his past life.

This Letter to the inhabitants of Filiskirk was published near the close of the year 1820. The beginning of the following year was marked by the demise of George III. and the accession of George IV. Mr. Thrush, whose mind was deeply impressed by the conviction of the evil tendencies of the prevailing erroneous doctrines of religion, and who "considered it as the duty of every Christian boldly and fearlessly to bear his testimony to what he deems Christian truth,"

having recently called the attention of his rustic neighbours to the pure and simple doctrines of Scripture, thought that an opportunity was now offered to him of endeavouring, at least, to recommend them to the serious consideration of the higher ranks of society.

"The Sovereign was about to pledge himself to his subjects, as required by the laws of the land, that no material alteration regarding the established religion shall take place during his reign; or, in the words of the Coronation Oath, that *he will maintain the Protestant Reformed Religion established by the law.*" The inconvenience of this Oath had been felt in the late reign, in connection with the great political measure then agitated, the Emancipation of the British Roman Catholics. This circumstance appeared to Mr. Thrush to require, that "the Legislature should duly examine the Coronation Oath, and so alter or modify it, that it might form no bar to future legislation on a subject of so much national importance." But it was especially "as Christians," that he wished to show "it highly concerned them, before they called upon the Sovereign to pledge himself by the sanctity of an oath, to examine whether *the Protestant Reformed Religion established by*

law is really and truly the religion of Jesus Christ, as taught in the Holy Scriptures." To him they appeared to be essentially different; and having justified his undertaking to enter upon the consideration of such a subject, being a layman, who had been engaged during the greater part of his life in pursuits not very favourable to the cultivation of theological learning, he proceeds to the proof of his position, by showing that the effects of the established religion are not such as the Gospel was designed to produce; that the creeds and articles of the Established Church are not consistent with each other, or with the pure word of God.

This pamphlet was published anonymously, and entitled, *Considerations on the Coronation Oath, humbly submitted to the attention of the Legislature. By an Officer of rank in the Royal Navy.* It was his intention to address these Considerations, in the form of a Letter, to the King himself; and in this form it was originally composed. But having submitted his manuscript to the inspection of some friends, it was suggested by one of them, the late Wm. Smith, Esq., Member of Parliament for Norwich, "that this mode of address was

objectionable ; that although it might attract much notice, yet that the attention excited would be likely to produce irritation, without real advantage to the cause." In this opinion, from which Mr. Belsham, who was also consulted, dissented, Mr. Thrush acquiesced. But as it thus became necessary to remodel the work, time was lost ; " obstacles occurred in getting it through the press, which occasioned unavoidable delay ; and, to the great disappointment of the author, it was not advertised for sale till within three weeks before the Coronation took place." The primary intention of the author being thus frustrated, and there being no reason to hope that the pamphlet would be read with interest by the public when the ceremony to which it related had passed, it was suggested to him that it might excite the attention of some at least, if made known by a title corresponding with the contents. Accordingly, in the year 1822, it appeared with a suitable preface, under the title of " *The Doctrines of the New Testament contrasted with those established by Law, and sanctioned by the Coronation Oath. By an Officer of the Royal Navy.*

The Considerations on the Coronation Oath

had scarcely appeared, when the Ven. and Rev. Francis Wrangham, Archdeacon of Cleaveland, delivered his first charge to the Clergy of his Archdeaconry;* in the course of which, speaking of the dangers to which the Christian faith was at that time exposed by Deists, and by those whom he was pleased to denominate Socinians, and to place next to Deists, he observed,—"I am concerned to state, that in some parts of this Archdeaconry, opinions of the character alluded to have been gratuitously forced into vulgar circulation." One of the three places at which this charge was delivered was Thirsk, in the near neighbourhood of which Mr. Thrush was residing. There could be no doubt in the mind of any one who heard the charge, and knew of the existence of the Letter to the inhabitants of Filiskirk, respecting the object of the Archdeacon's censure. Mr. Thrush was not present, but being informed by some who were, of what had been said, he rightly thought that it ought not to be suffered to pass without notice; that, indeed, the Archdeacon had left him no alternative between silence and confession of guilt; and that after such an attack,

* The Charge was delivered at Thirsk, July 18, the day before the coronation of George IV.

an appeal to the public was a matter of necessity rather than of choice. Without waiting, therefore, for the publication of the charge, he began his Defence, which appeared early in 1822, in "*A Letter to the Ven. and Rev. F. Wrangham, &c. &c. on the Subject of his Charge to the Clergy at Thirsk, &c. By Capt. Thomas Thrush, R.N.*" He was fully sensible of the unequal terms on which he entered the lists against such an antagonist.

"Nothing short," he observes, "of an unshaken confidence in a just and righteous cause, and a decided conviction that that cause does not require the aid of deep learning and eloquence to defend it, could embolden me thus to offer myself to public notice; and yet, with my humble pretensions to literature and theological knowledge, I cannot, without apprehension, address you, who are eminent for both, and a body of learned men capable of exposing my ignorance at every step. Under these circumstances, it behoves me to follow the advice of our Saviour, and I hope I shall so far abide by it, that if I do not convince those whom I thus adventurously address, I shall not give just cause of offence to any one. If I cannot attain the wisdom of the serpent, I will at least endeavour to imitate the harmlessness of the dove. .... I wish clearly to state, that it is not my intention to enter the lists of controversy, nor to contend for the honour of the last word. Though my opinions have been reviled, and may be reviled again, it is not my intention to return railing

for railing. After stating my case, and making my defence at the bar of the public, before which you have in some measure compelled me to appear, it is my intention there to leave the question, and to retire into the seclusion in which I generally live. In one event only do I mean to recur to the subject, and this I should consider an indispensable duty: should you, or any of the learned clergy in your Archdeaconry, convince me of error.... I shall think myself bound to acknowledge it, and to return my thanks in the most public manner."

Such was the excellent spirit in which he reluctantly entered on the field of controversy, and that spirit he maintained when, contrary to his expectations and his wishes, he felt himself compelled to keep the field, and to defend himself from other assailants. Having, in a calm, dispassionate, and very impressive manner, stated the reasons by which he had been urged to address to his fellow-parishioners the Letter which had incurred the displeasure of the Archdeacon, he repels the insinuated charge of infidelity, and ably vindicates the religious principles which, after mature consideration, he had adopted, as the pure truths of divine revelation. In this, and in all his subsequent publications, Mr. Thrush availed himself without reserve of the labours of others in aid of his own efforts;

and having met with a pamphlet, published several years before, entitled, "Remarks on the Athanasian Creed, &c., in a Letter addressed to the Rev. Dr. Randolph, Rector of Deal, by a Lady," he thought it so much to his purpose, that he determined on this occasion to reprint it, and annex it to his Letter to the Archdeacon.

"Though I by no means agree," he observes, "in some of the opinions which the writer of this Letter appears to entertain, yet the questions and difficulties therein proposed are in a great measure applicable to my own case, and they are framed with so much clearness and correctness, that it is impossible to misunderstand them. If you, in language equally plain and intelligible, will answer these questions, I will deem it my duty, as I have before observed, publicly to thank you, and publicly to acknowledge my errors." *

He also reprinted, as a second Appendix, his Letter to the inhabitants of Filiskirk; of which only a very limited number had been printed, as he had not intended it for general circulation. But as the Archdeacon had now given to it a greater degree of publicity, it was desirable that they who had heard, and they

* This Letter was occasioned by the suspension of Dr. Carter, on the presentation of the Mayor and Corporation of Deal, for omitting to read the Athanasian Creed, and was attributed to his daughter, the

who might read his Charge, should have an opportunity of judging how far the author merited the reproof that had been administered to him.

While engaged in examining more closely the foundation of his religious principles, his mind was turned upon a subject of the highest importance, to which his attention had not hitherto been directed, but which he soon perceived might involve an obligation of the most serious nature. In contemplating the Christian doctrine as it is exhibited in the sacred Scriptures, he was deeply impressed by its manifest design and tendency to promote the virtue and happiness of mankind. But what had been the state of mankind since Christianity was introduced? Not such, by any means, as might have been anticipated, and its

celebrated Mrs. Elizabeth Carter; but this is denied by her relative and biographer, the Rev. Montague Pennington. Yet it is not improbable that she wrote it. In an excellent Letter to the Mayor and Corporation of Deal, in relation to their opinion upon the Trinity, occasioned by this circumstance, the anonymous author ironically observes, "I hope now the Doctor is a declared heretic, that according to the laudable doctrine of some of our divines, you are so consistent with yourselves as to avoid all manner of conversation with him; nay, I can hardly think it quite safe for you to hold any correspondence with his most ingenious and amiable daughter, the *young lady being, I am apt to fear, a little infected with her father's pestilential principles.* Pray take my advice, and keep your own wives and daughters, yea, and your sons too, out of her way, or, let me tell you, very fatal may be the consequences."

great Founder must have desired. Christianity is good, and its tendencies only good. Applying the maxim of its Founder, and judging by the fruits, Mr. T. concluded that the evils which had always prevailed throughout Christendom, must have sprung from the erroneous doctrines which had usurped the place of the purer truths of the Gospel. Among these evils, War appeared to hold a prominent place, in itself most adverse to human virtue and human happiness, and opening many copious sources of vice and misery. He thought that this evil might be, in a great degree, attributed to the influence of the corrupt doctrines that prevailed; and that war could not be reconciled with that Gospel which was ushered into the world as bringing peace on earth, and good will to men. But war had been his profession during a great part of his life, and he was startled when he perceived that he had been acting in opposition to the spirit and precepts of the Master whom he sincerely desired to honour. "In the busy scenes of naval service," though habitually attentive to the Sacred Writings, and regular and serious in the exercises of devotion, such views never presented themselves to his mind, and he "never enter-

tained an idea of his profession being irreconcileable with the religion of Christ." On the contrary, as he himself confesses, "whenever he heard feelings of disapprobation expressed concerning war, he was led to regard them as a species of puritanical cant, fully satisfied that war, and, consequently, his profession, was perfectly consonant with the precepts of Christianity." * But about the time that he addressed his Letter to the inhabitants of Filiskirk, he began to entertain doubts on this subject; these doubts increased, and early in the year 1822, he came to the determination that he would investigate the subject more closely than he had hitherto done; and further, that if after such investigation it should appear to him that his profession was indeed not to be reconciled with the precepts of the Gospel, he would resign his naval rank and half-pay, although he placed a high value upon the former, and the latter formed a large portion of a very limited income.†

But in the consequences of such a step he was not the only person interested: they must be equally felt by one who was dear to him as his own soul, whose welfare he was bound by

* Letter to the King, p. 24. † Ib.

inclination no less than duty, most anxiously to consult. For her sake, therefore, more than for his own, serious and long deliberation was required before so decisive a step was taken. His sentiments respecting war, she was not altogether unacquainted with, but she did not then participate in them; and was entirely ignorant of the resolution which he had secretly formed. It was necessary that she should be in ignorance of it no longer, and the important communication was made in a letter, which, if the world could have seen it, when his resolution was subsequently carried into effect, would have enhanced the admiration which they felt whose sentiments on the subject of war harmonized with his own, and prevented the desertion of so many of his former friends, which inflicted so severe a wound on his feelings. For this important communication he chose the anniversary of his birth-day, January 14th, 1822, when he put the following admirable letter into the hands of Mrs. Thrush:—

"Sixty years are completed on this day since I first came into being. Eighteen years are completed on this same day also, since I was, my dearest and truly beloved wife, united to you . . . . . This day therefore I consider as a highly auspicious day, and peculiarly calling forth the feelings of the deepest

gratitude and love to the supreme Giver of all things . . . . . Let gratitude and praise to the bountiful Donor, for past blessings, dwell in our hearts, and inspire us with that perfect confidence in his good providence, that we may be enabled to look forward with hope and joy, not only to the termination of the year on which we have entered, but (should we be permitted to live so long) to those years wherein the wise man hath said, 'There is no pleasure in them.' A large, indeed a very large portion of our journey towards eternity is past, and the remainder of our road, as experience and observation must convince us, we may expect to be less strewed with flowers, and affording us fewer of those enjoyments denominated pleasures, than our journey has hitherto afforded us. We have both however I trust, those resources within ourselves, thanks be to God for them, that may enable us to go on the rest of our journey, rejoicing in the prospect set before us by our blessed Master, in full confidence that in due time we shall reap if we faint not. May that gracious and unseen Parent who, we are assured, 'careth for us,' keep our minds stayed on him, and whatever may be the events of the future that may be yet remaining to us, may he guide and keep us in the path of our duty, as meek and humble followers of his beloved son; and in this path may neither indolence, selfishness or pleasure; may neither the love of the praise of men, nor the dread or fear of their censure or displeasure, which have so much weight with mankind in general, draw us aside from the strict line of duty! In travelling on this path, if consistent with the gracious plans of Omnipotence, may we be preserved from grievous bodily pains and calamities; but above all, may we be preserved from

religious errors and delusions and from moral turpitude; and may our Heavenly Father so illuminate our minds with the knowledge of Him and of his son Jesus Christ, that in reading and studying his holy word we may be enabled to perceive the truth as it is in Jesus; and having discovered it, may He bless us with honest and courageous hearts and minds to follow it whithersoever it shall lead us. Amen.

"From the solemnity with which I introduce this letter, you will be led to expect that I have something to communicate of a serious and important nature: it is indeed highly so, both as it regards our present state of existence, and that which will never have an end. That I may occasion you no longer suspense or painful apprehension, I shall without further preface inform you, that after thinking intensely on the subject for the greater part of the year that is just concluded, I have come to the resolution (should I see no just cause to change my sentiments, and should it please the almighty Disposer of events to continue me so long in this world,) this very day three years hence, to resign my commission in the naval service of my country—that commission which has cost me so many years of painful watching, labour, and exertion, to acquire, and on which for so many years of my life I have placed so high a value, and what must ever weigh with me, which you, my dearest love, have not held in a lower degree of estimation.

"Having now, as I hope, removed from your mind the apprehensions that the former part of my letter was calculated to excite, by informing you that the evil, if such you contemplate it, is not to take place till a period to which it is even presumptuous to look forward, I proceed to state to you my reasons for a

step so extraordinary, and as I believe so perfectly novel; for as far as my information goes, no human being has ever taken the step which I am meditating to take. It behoves me therefore well to weigh the consequences both to myself, to you my better self, and to society at large: for I should deem myself wanting in duty to all were I, on any principle however plausible, to act with precipitation in a matter involving so many grave and weighty points for my serious consideration. If I find any principle of pride or vain glory lurking in my mind, any desire of worldly fame, or even an undue desire to give weight to my peculiar religious opinions; if after diligently studying the scriptures of truth, and minutely examining into the most secret recesses of my heart, I find that I cannot with godly sincerity make this peace-offering on the altar of God,—be assured that it shall not be made at all. If I cannot resign my professional emoluments and honours, if I must so call them, in a frame of mind and on principles to afford me satisfaction at the awful moment of my dissolution, be assured that I shall retain them to the last. It is to that period, my dearest love, that we ought constantly to look, not with fear or despondency, but with hope and cheerfulness; towards it we are on our way with a rapid pace, though the time before us not being seen, may appear long to us. Among events that are future to us in this stage of our existence, this is the only one we can reckon upon with certainty, and wisdom tells us, if we will but listen to her admonitions, that as it is our first duty, so it is our highest interest, to keep our lamp constantly trimmed, and to be constantly prepared to meet our future judge. By daily meditating on death we may, I think, not only disarm it of

its terrors, but bring ourselves to regard it, as in truth it is, the finishing act of God's mercy to bring us to our destined haven; and this without at all destroying that cheerfulness of mind which may be considered as the best expression of our gratitude to the Giver of all good.

"From many expressions that have of late escaped me both in conversation and in writing, the surprise of the beloved wife of my bosom at the information I have just communicated will be greatly diminished, and you will have anticipated already almost all the reasons I can assign for a step so novel and unprecedented, a step which, should our lives be extended to extreme old age, will deprive us for many years of a large portion of those comforts and conveniences which long habit has brought us to consider as the necessaries of life, and what is I believe of equal consequence to us both, of our ability to be useful and serviceable to others.

"The reasons I have to advance for this extraordinary step are, of course, of a religious nature, and I am sure that you, my love, whose opinion on this occasion is of more consequence to me than that of the whole world, will give me credit for their sincerity. It has of late seemed wonderful to me that any human being, believing in the Gospel of Jesus Christ, can think himself justified in pursuing war *as a trade*. You may, I know, say, that as far as regards me the deed is done, and cannot be undone; that I am now only receiving a reward for my past services, and the labours of the best part of my life; and that had I, with equal diligence and ability, followed any other profession, I should probably have been more wealthy than I now am. These conside-

rations may satisfy thousands, many of them, no doubt, pious and good men, and therefore ought to satisfy me. The question is, will such a plea be received at the bar of Christ, as reconcileable to his plain and express commands, and is it not, in fact, following a multitude to do evil? If it be a breach of God's holy law to make *war a trade*, and at the command of one or more of our fellow-creatures to *murder* (for such, alas! it is) a number of human beings, not to say fellow-Christians; if this, my beloved wife, is a crime in the eyes of the great Parent of all, surely they cannot be innocent who, after having dedicated the best part of their lives to a trade so little consistent with Christian principles, instead of repenting in dust and ashes for having so misapplied their time, are enjoying the fruits of their criminality, and the wages of their disobedience to one of the first of God's commandments—'Thou shalt do no murder.'

"Regarding my half-pay in this point of view, you may say it is not my duty to retain it a day or an hour longer. This is, indeed, a subject on which my mind has, at times, been a good deal distracted. It would be unwise in me to persevere in a conduct which I think at variance with my religion; it would be folly in me, without the most mature consideration, to do that which I might afterwards repent of, particularly as I should do it in opposition to the conduct of wise and good men in all ages. After weighing the various arguments both for and against the measure, I have come to the determination (unless you can oppose any just and solid reasons against it, or unless such reasons should suggest themselves to my mind,) in three years from this very day to

resign that commission which it cost me so many years to obtain. From the present state of my mind, I do not think that this delay will make any alteration in my sentiments, and the taking this time for deliberation will give more solemnity to the act. If I do resign my commission, I certainly shall think it incumbent upon me to give it every publicity. I shall think it my duty (if I may be so presumptuous as to apply the expression to myself) 'to let my light shine before men.' If, therefore, my life should be so long spared, I propose to employ my pen in advocating the cause of peace, or rather that of injured humanity. Societies have of late been established in different countries, for the benevolent purpose of putting a stop to the horrid and inhuman practice of war: if what I contemplate doing shall forward the views of those who are thus honourably employed, I shall think that I have not lived in vain; nay, that I am forwarding the views of my Lord and Master, and performing an act that will be acceptable to him, by promoting 'peace on earth.'

"Accustomed as I was, in early life, not only to the most rigid economy, but to buffet the world, and be subjected to many privations, or rather hardships, to which I have, through the blessing of Providence, been a stranger for many years past, I could contemplate the step I propose taking with perfect indifference, as far as it regards myself only. The great and distressing consideration that presents itself to my mind is, that you, who have never been used to these privations, you, to whom I am indebted for so much happiness since our blessed union, will be doomed to suffer from the effects of what many will no doubt call my extreme folly. This, my

dearest love, is the principal, I may say almost the only thing that appals me, when I look forward. Though I dread no opposition from you, having for so many years experienced your ready acquiescence in all my wishes, yet I do not on this account feel the less reluctance to the measure. It being my intention to state at large the reasons which induce me as a CHRISTIAN to take this step, I will not at present dwell upon them. I trust, my love, that if you now feel reluctance to it, that time and reflection will soon reconcile you to it, as the friend of humanity and religion; nay, that before the expiration of the three years of our probation, (for such I may call it,) you will not only contemplate this step as honourable to us both, and cheerfully submit to it, but absolutely desire it. Though deprived of nearly half our income, we shall still have enough to supply, not only the necessaries of life, but all its essential comforts; nay, as much as many with economy contrive to make suffice for the maintenance of themselves and large families. Though we should be forced to alter our scale of living, for which some of our neighbours might perhaps look down upon us, yet with the wise and the good we should gain additional respect and esteem; and, bad as the world is, I hope the number of these is not small. This consideration, however, my love, we ought to banish from our minds; our views ought to have a nobler and higher end and aim—even to promote 'the glory of God on high, and peace and good-will among men,' the great ends of our Saviour's mission. With these truly evangelical views, I trust our very privations will become sources of the most pure delight; that they will smooth our latter days, and enable us to contemplate

death as the concluding scene of our lives, established in mercy by our heavenly Father to fit us for nobler enjoyments.

"It has never, my love, as you well know, been my desire, by pinching economy, to hoard up for the future; nor would I wish us, even now, though looking forward to so great a reduction in our resources, to alter our mode of living for the future, till the time shall arrive. 'Sufficient unto the day is the evil thereof.' Should we live to see the end of our probation, I doubt not that we shall be enabled to submit to the necessary alterations with a good grace; and I hope that even the anticipation of these alterations will not be without agreeable and consoling reflections.

"In thus laying before you in this solemn manner, by letter, my views and intentions, instead of communicating them to you in the way of conversation, I am actuated by a wish extending beyond the present day;—this is, that should I die before the expiration of three years, what I am now writing may not die with me, but that this letter, and any thing I have in manuscript fit for publication, may be submitted to Mr. Wellbeloved, or some of my Unitarian friends, and laid before the public. Should you, from prudential motives, or in indulgence of your own feelings, not wish to do this in your lifetime, I desire you to follow your own inclinations in this respect; but I beg that these papers, after revising them carefully yourself, may be deposited in the hands of Mr. W., or some of my Unitarian friends, in order to their being laid in due time before the world, should they be thought by them worthy of publication. I have, as you may have well known, strong anticipations that the glorious

fruits of the Gospel will in due time be produced; that men will indeed beat their swords into ploughshares, that their eyes will be opened, that they will hail Jesus Christ in his character of Prince of Peace, and learn war no more. However trifling, nay, however chimerical it may be in me to think that any effort of mine can forward so stupendous a work, it is nevertheless my duty, as it is, I think, the duty of every individual Christian, in his station, to do what he can to advance this happy period; he cannot, indeed, without relinquishing his best and dearest hopes, do otherwise. His duty is plain, and clearly pointed out to him: it is to follow the precepts of the best of Masters.

"Employed as I have been for nearly the two last years in pursuits so perfectly at variance with those of my dearest friends and connections, so perfectly dissimilar to my former pursuits; and above all advocating in the most public manner religious opinions deemed by some to be little better than heathenish, and by so doing rendering myself obnoxious to the dislike and scoffs of the world at large, as well as the displeasure of the friends I most love and value;—when these things come into my mind, which they sometimes do, it appears to shrink back and lose courage; and reflecting how little I can do, and how little my opinions or example will be regarded, I think myself foolish or indeed worse than foolish in doing what I have done and contemplate to do. These misgivings of my mind, if I may so call them, are only of short duration, and I can with much truth assure my beloved wife, that I never close my eyes in sleep without feeling perfect confidence in the rectitude of what I intend, and a pleasing hope that should

I not again be permitted to open my eyes in this world, my actions will be approved at the great day when the secrets of all hearts shall be made known. Nor have I ever failed to rise to my renewed labours at my pen with cheerfulness and alacrity, and always with devout aspirations to Him who can rule and govern our hearts, so to control and direct my thoughts that I might write nothing derogatory to his honour, contrary to the truth as delivered by our Saviour and his apostles; and to grant that an ardent desire to promote the great truths revealed in the gospel might at all times prevail in my mind. In this way, notwithstanding those transient misgivings I have mentioned, my employments have yielded me much satisfaction, I may say happiness; and should it be the will of Him who ruleth all things, that I remain three years longer in this world in the enjoyment of my faculties, I have resolved to devote them principally to the cause that is nearest my heart, in the fullest assurance that that cause has the rock of ages for its foundation. Regarding the great object of our supreme love, gratitude and adoration, I have never for more than thirty years felt the smallest doubt; for I think nothing can be more clearly and fully revealed in the scriptures. Concerning the offices of our Saviour, his pre-existence, the way in which mankind are benefitted by his death, and many other particulars concerning him, mankind have reason to differ. But that the great Jehovah, the God and Father of Jesus Christ, is alone and supremely the God of the universe, and peculiarly so of Christians, is a truth so clearly revealed that it appears wonderful that it has ever been controverted. In advocating the cause of the great Jehovah, I believe I am advocating the very cause for which Jesus Christ suffered,

and showing in the strongest possible way my love towards the appointed Saviour of mankind. By the step I propose taking, I think I shall best promote the honour and glory of the great Prince of Peace, and best secure his approbation. What more powerful reason could I urge for enduring privations during the few years we can expect to dwell in our present houses of clay? Nothing is more common than to hear expressions of love and gratitude to the Saviour of mankind; but can anything be in greater opposition to such professions than spending the few years allotted to us here in warlike pursuits, and living to the very last upon the fruits of our disobedience to the express commands of our Saviour?

"As it will be my business hereafter to speak on topics connected with the unchristian practice of war, I will not enter into them now. I am sure, my love, that the perfect confidence that has subsisted between us, since our happy union, will lead you to express to me, with perfect freedom, your thoughts and ideas on the important subject of this letter—that you will not on the present occasion use entreaties—but after giving to the matter the consideration it deserves, both as regards our present and future interests, you will, with the sincerity and affection of a bosom friend which I have ever found you, tell me your whole mind. In taking so long a time as three years for carrying my intentions into execution, I have given you a convincing proof of my wish not rashly to take a step of which I may hereafter repent. I think however from the consideration I have already given to the subject, that time will strengthen, not alter my intentions.

"Whatever may be the events of the year we are now entering upon, they are in wisdom and in mercy

hidden from our eyes. That a truly Christian spirit may daily increase in us both, is my first and most anxious wish, and if permitted to see the beginning of another year, still more, if continued to see the end of these three years, may the blessing of God, in the best sense of the expression, be with us. May He guide us into the truth as it is in Jesus, and bless us with the wisdom, the fortitude, and resolution to embrace and follow it as the road to comfort here, and happiness unspeakable hereafter. That this may be your lot, my beloved wife, as well as mine, and that we may again meet in the eternal world, will ever be the prayer of

"Your affectionate and devoted,

"THOMAS THRUSH."

He was not disappointed in his hopes of the ultimate results of this deeply-interesting communication, though it was not till the proposed period of probation was approaching to its close, that he was cheered by the assurance that the step he was meditating, met with the cordial approbation of her whose interest in it had been the only circumstance that had caused him real uneasiness in the contemplation of it. The decisive day was to be the 14th of January 1825. It was not till the 3rd of July 1824 that the following letter was put into his hands.

"My dearest and best of friends,

"I shall not apologize for having so long deferred replying to your very important letter of the 14th of

January 1822. You were aware of the strength of my prejudices, and my continued silence would convince you that they were not removed. I will not indeed now conceal from you the painful astonishment produced in my mind by the avowal of a determination which did so much honour to your integrity, and to your religious sense of duty, but which I acknowledge with shame I was then so far from entering into, that I could not think on the act you meditated without feeling the utmost repugnance. I had not, I assure you, formed the most distant anticipation of your intentions, which might have lessened the shock of your disclosures; but after considering the matter over, I partly succeeded in persuading myself that your extraordinary resolution could not stand the probationary test you had proposed; and as the threatened evil was then distant, I did not attempt making any reply, beyond telling you that I could not adopt your novel opinions, and hoped they would change. I was aware that any decided opposition on my part might only serve to strengthen your determination, and that by allowing the subject to go to rest, I trusted it might in time be suffered to die away. Forgive me, my dear love, when I tell you I was so far from entering into your enlightened views, that in this instance I thought you quite a visionary. Those worldly and commonplace notions which so readily present themselves, came in to my aid. How preposterous the idea, that the act of an isolated individual could do anything towards suppressing an evil which I had been taught to believe was irremediable! An evil 'which flesh is heir to,' and which is so interwoven with the political economy of the world, that no government has ever existed without being at times

subject to its baneful influence. It appeared to amount almost to treason against your king, and your country, to advocate the abolition of war; at least, of those wars which are termed defensive, whilst the daring act of addressing your sovereign for the purpose of resigning that commission which it had cost you many years of toil to attain, if not considered as amounting to insanity, would draw upon you unqualified reprobation, and you would be held up either as an object of pity or of scorn! How appalling were these reflections to the feelings of your wife, who while she had shared in those privations of domestic comfort which it was your lot as a sailor to experience, she had always looked forward to the attainment of rank in your profession as the honourable reward of your services, and the goal to which all your worldly views were directed. By relinquishing nearly the half of our small income we could no longer support our rank in society, which, with the practice of much economy, we had hitherto contrived to maintain, nor could we expect any other result than to sink in the opinion of most, if not all, of our friends and associates. Our sweet abode at Sutton, in which we have both taken so much delight, and where we have spent many years in much happiness, must be given up from the insufficiency of our circumstances to enable us to live at it in future: in short, I flattered myself that ere the three probationary years were expired, you would be convinced of the entire uselessness as well as the folly of the act you had contemplated. In the meantime, I studiously avoided the most distant allusion to the subject, and thus wilfully closed my eyes against any information that might have enlightened me.

So fully did I adhere to this plan, that on the following anniversary of our marriage and your birth-day, your letter was not adverted to. But when another 14th of January was approaching, I thought it was time to inquire if your sentiments had undergone any change, and it was with no small degree of sorrow and disappointment I learnt that your opinions, if possible, were strengthened, and your resolution had become more firm; and my tears then flowed at what I deemed your unconquerable impenetrability. However, I requested you would fully state to me what you had to say on the subject; and for the first time endeavouring to lay aside every preconceived opinion, I listened, without prejudice, whilst you commenced reading your address to the king: as you proceeded, *truth*, like a sunbeam, darted suddenly upon my mind; your arguments seemed unanswerable, and everything relating to the subject wore a new aspect; my prejudices gave way, and the sacrifice I had contemplated with so much dread seemed as nothing, when compared with those made by the Christians of the first ages, who had given up everything, even life itself, in the same glorious cause, the cause of him who is designated the Prince of Peace, and at whose birth the heavenly choir proclaimed, 'Peace on earth and good-will towards men.' That this gracious message should have had so little influence on nations professing Christianity, now appears to me a matter of astonishment, especially when it is considered that all the precepts in the New Testament so fully accord with it. But you have ably pointed out the weakness and the fallacy of the arguments which have been advanced in defence of the murderous system; and the

prophecies you have quoted appear distinctly to declare a period will arrive when 'war shall be learnt no more.' And as these truths daily impress me more strongly, I feel assured, that however inefficient and feeble the efforts of any individual may be to further the great plan, a blessing will attend the trial.

"Although I lost no time in informing you of the change you had effected in my sentiments, our present separation affords me the opportunity of stating this more solemnly; and by replying *now* to your long-neglected letter, I am enabled to contrast more distinctly my past and present feelings, and also to confess my contrition for the pertinacity with which I adhered to my prejudices, and the consequent slowness of my conviction.

"My mind is now restored to tranquillity, and I can again enjoy with my accustomed relish the beautiful scenery with which we are surrounded, and our pretty garden, in the improvement of which we have both taken so much delight: for I consider our giving up this sweet spot, as well as the resignation of your commission, as acts of grateful homage to our beneficent Creator, whose liberal hand has bestowed upon us many and great blessings, and especially those which have arisen from our union, which has proved to me a source of increasing happiness, and of which I was never more fully impressed than at this moment.

"Animated by your example, I trust my resolution will not fail, but that I shall be enabled to press forward with you 'to the prize of our high calling' with resignation and hope; and although we may separately have to pass the dark valley, the transient separation will, I firmly trust, be succeeded by a blessed reunion in those regions of happiness, where

our Lord and Master has prepared mansions for all his faithful followers. Amen.

"I remain, my dearest husband's

"Affectionate and attached wife,

"MARY THRUSH."

In the long interval that passed between the communication of his sentiments and intentions to the beloved partner of his life, and her reply, a subject of a very different nature occupied a considerable share of Mr. Thrush's attention. His early love and pursuit of mechanical science has been already noticed, and his successful application of it on one important occasion. He thought he had discovered a method of constructing pumps and engines, which might be highly advantageous in carrying on operations in deep mines, as well as in the ordinary purposes to which such machines are applied. If his plan should prove inadequate to the greater uses he contemplated, he yet hoped that it might be applicable to some of a minor character, but of sufficient consequence to authorize him to take out a patent, which might render it beneficial to him in a pecuniary view, and compensate, in some degree at least the diminution of income he was about to suffer. To ascertain the originality and real value

of his invention, it was necessary to visit London, and submit it to the inspection of some of the most eminent engineers. As so much depended upon their decision, he could not but feel considerable anxiety while waiting for their judgment. How that anxiety was tempered by the principles of Christian philosophy with which his mind was imbued, will be evident from the following extract from a letter to Mrs. Thrush, written soon after his arrival in the metropolis.

"I have risen before day, and by candlelight am scribbling to her whom, of all human beings, I love the most and think of the most; and though Pumps, &c. may occupy a good deal of my thoughts, yet my dearest is never absent from them for an hour together. You will best be able to judge of my thoughts by your own, and, from your letter, we appear in our present state of anxiety to be actuated by the same principle. Should my idea be realized to the extent I have thought it possible, we may be, comparatively speaking, very rich during the rest of our lives. This may be the case. We may draw from my plan only a few hundred pounds, or it may be I may spend about £20, and return to you as poor in pocket, but as rich in love, as I left you. To remain in this state of uncertainty, which is mine at present, and to possess a tranquil mind, is what I could not have accomplished a few years ago; but I think, my Mary, you are, from your letter, in much the same

state of mind. Let us ever cherish such a disposition, for it is that which alone can render riches a blessing, or disarm poverty of its sting. To doubt of the continuance of the protection of that Being who has given us so much happiness, would be equal folly and ingratitude. We have only a few years to remain in this abode of clay—let us endeavour to render these as sweet as we can. Should prosperity, I should say riches, be our lot, let us endeavour to make a right use of it, and enjoy it with thankful hearts; should comparative poverty be our lot, let us constantly bear in mind that this proceeds from the same all-wise and all-merciful Being, who has protected and blessed me during a chequered but prosperous life; and that all the events of this life are of consequence to us, as they are improved to fit and prepare us for a better. . . . . Let us especially bear in mind, that the blessings promised by Christianity are our own, and cannot, without our own fault, be taken from us by the accidents of this life. Of this we have the sure word of our Saviour. May we never forget our obligations to him, and may we be enabled to evince our love to him by keeping his commandments!"

Again, in a day or two afterwards, he writes thus:—

"My dearest Love,—I am sorry to say that I cannot accomplish your wishes and my own, in writing a little to you every day, but indeed I find it impossible, or rather next to impossible, as I told you in my last. Having, after performing my usual [devotional] offices this good Sunday morning, a full half

hour before breakfast time, I sit down to dedicate it to my Mary, whose kind letter gave me sincere happiness. . . . . I am intending this morning to attend the chapel of Dr. Rees, which is in this neighbourhood. He is, as you may probably recollect, the oldest Dissenting Minister in London. He was one of those who presented the address of congratulation to George III. on his coming to the throne; and he was at the head of those who did the same to George IV. He is upwards of eighty, and generally performs the service every Sunday. To-day, I am told, he is sure to do so, if well; it being Sacrament Sunday. I shall, of course, partake of this divine ordinance of our blessed Saviour, and I am sure, my love, our prayers, probably at the same moment, may be offered up to the Giver of all good; nay, possibly at this very moment my M. may be offering up devout wishes to the throne of divine grace with myself, for the blessing of God upon us. How delightful and cheering these thoughts!"

The result of his consultations with several skilful, practical men, to whom, through the kindness of Mr. Wm. Smith and others, he was introduced, was unfavourable. He found that the principle of his proposed construction of the pump was already known, and that it had been applied in the manner he suggested. The chief object of his journey was thus unaccomplished, and his hope of improving his pecuniary circumstances was frustrated; but

his well-ordered mind suffered no disturbance. Writing an account of what had passed to her whom it most concerned, he says—"I do not, and I am sure my M. will not, feel any thing deserving the name of disappointment . . . indeed, this kind of uncertainty and mental discipline, I hope may be beneficial to us both, in fixing our minds on the advantages of placing our happiness and our hopes on that ground which can never give way under us." His regret on the unsuccessful issue of his journey was greatly alleviated by his having had the opportunity of forming a personal acquaintance with several eminent persons, as Mr. W. Smith, Mr. Belsham, Dr. Rees, Mr. Aspland, and other distinguished friends of religious truth, whom he had hitherto known only in their works, or by occasional correspondence with them.

However sincerely he may have resolved not to appear before the public again as a religious controversialist, except only to acknowledge his errors, in the event of his being convinced of them by the Archdeacon or any of his clergy, he found himself, soon after his return from the metropolis, compelled to come forward once more in self-defence. The Letter to the Archdeacon, and especially the Tract accom-

panying it, on the Athanasian Creed, called forth the severe animadversions of one of the Vicars-Choral of York Minster, the Rev. James Richardson, M.A., &c., in a pamphlet, entitled, "The Athanasian Creed Vindicated; with a Prefatory Letter to the Archdeacon of Cleveland, and an Appendix on Archbishop Tillotson's presumed wish that we were well rid of it." For any soundness of argument, or any clear and forcible interpretation of Scripture, this work merited no regard; but it seemed advisable to show the groundlessness of the Rev. Author's bold and confident assertions, to expose his misrepresentations, and his unseemly ridicule of many excellent persons who reached not his standard of orthodox faith, and to reprove the bitter and uncandid spirit that breathed in every page. With this view, Mr. Thrush replied to this Vindicator of the Archdeacon, in a series of "*Letters addressed to the Rev. James Richardson, M.A., &c.*" In the spirit of Christian meekness he repels the calumnies cast upon himself, and upon the principal modern Unitarian writers; by an appeal to the Scriptures he justifies the opinions he had avowed and defended in his Letter to the Archdeacon, and ably controverts the grounds

on which the Choral-Vicar had endeavoured to vindicate the Creed falsely ascribed to the Bishop of Alexandria.

While engaged in preparing these Letters for the press, Mr. Thrush met with a Number of the Brahminical Magazine, in which a learned Hindu animadverts on the Trinitarian doctrine preached by the missionaries in the East, as a powerful obstacle to the success of their labours in India. A Sermon, by the Rev. G. S. Faber, before the London Society for promoting Christianity among the Jews, about the same time came into his hands; in which the preacher had spoken of the low and trifling progress of Christianity in later ages, when compared with its diffusion during the earlier centuries; and thinking that he could not serve the cause of Christianity more effectually than by making known the sentiments of the Hindu writer, which accounted for this striking fact, he introduced them into a *Letter to Mr. Faber*, which he added as an Appendix to the Letters addressed to Mr. Richardson.

As he had anticipated, his sentiments respecting the antichristian character of war, far from being changed, had been confirmed during the three probationary years; and these

having now nearly expired, encouraged and supported by the approbation and concurrence of one whose judgment he highly respected, and for whose comfort he was most anxious, he prepared to execute the purpose he had formed. "Having no precedent for his guidance," he was doubtful how he should proceed. "Professional etiquette seemed to require that he should address himself to the distinguished persons composing the Board of Admiralty, through their Secretary;" but after mature consideration, he thought it advisable and indeed necessary to submit his reasons for withdrawing from the Naval service, to his Majesty himself, as the fountain of military rank and honour, and especially as the supreme head of the national church. Accordingly, on the 14th of January 1825, he resigned his commission, and addressed "*a letter to the King,*" * stating in a respectful but firm manner the ground on which he had adopted so unprecedented a measure, and endeavouring to show that in withdrawing from his Majesty's service, he had not violated his duty to his sovereign, while he had obeyed what he deemed the undoubted

* *A Letter addressed to the King, by Thomas Thrush, on resigning his Commission as a Captain in the Royal Navy, on the ground of the Unlawfulness of War.*

will of God, and the express commands of Christ.

"In camps and fleets," he says, "and in the busy scenes of public life, the awful threats and the cheering hopes of the Gospel do not receive the serious consideration they deserve. Withdrawn from those scenes, my mind has become more and more impressed with the clearest conviction that for men to devote themselves to the military profession, and to assemble by thousands for the avowed purpose of deliberately shedding human blood, is as clearly contrary to the plain and positive precepts of Jesus, as it is abhorrent to those natural feelings of humanity, that, till blunted or perverted by education, are in mercy impressed upon our hearts by our wise and benevolent Creator. Entertaining these opinions; believing that they will be approved by my future Judge; and, as a Christian, determined never to draw a sword or pull a trigger, for the purpose of shedding human blood, nor yet to return a blow for a blow, or an insult for an insult,— I feel myself perfectly unfit for your Majesty's naval service, and I think I should not act either honestly or consistently in retaining my commission."

Again,—

"In withdrawing myself from your Majesty's naval service, I have the consolation of doing it in a time of profound peace, when the least possible objection can be made to such a measure. It is also less repugnant to my feelings to retire from half-pay, than from actual service. This pay I have been led to believe, is not only considered as a reward for past services, but also as a retaining fee for future exertions. Being unwilling to comply with the terms, I feel that I am

not entitled to the fee, and that I ought not to receive it. Did I, on the other hand, regard my half-pay as exclusively a reward for past services; having earned it by what I now consider as a transgression of Christian duty, or as a desertion of my allegiance to God, it appears to me, in receiving it, that I virtually renew or continue my disobedience. If I may be allowed to apply to myself the figurative and emphatical language of St. Paul, I "crucify afresh the Son of God," (THE PRINCE OF PEACE) "and put him" and his religion "to an open shame." *

Adverting to this letter sixteen years afterwards, he says that he has never ceased to be "impressed with sentiments of gratitude to the great Giver of all good, that he endowed him with courage, with the moral courage, to write it. I use the word courage," he adds, "because I believe it required more courage to write that letter than to fight a battle."†

Withdrawn from the list of martial heroes, where, happily, it had gained no distinction purchased by the blood of his fellow men, the name of Thrush was now enrolled among the

* In Marshall's Royal Naval Biography, Supplement, part ii. p. 20, where a very brief and imperfect account of Mr. Thrush is given, it is said that his letter to the King was ably answered by Mr. Wm. Anderson, Master Painter of H. M. Dock-yard, Portsmouth. The Naval biographer could not have seen this pamphlet; or he was incapable of forming a fair judgment. Mr. Thrush regarded it as no answer at all; but in every respect so thoroughly contemptible, as to be unworthy of the slightest notice.

† Letters to the Archbishop of Canterbury, p. 215.

truly noble confessors in the cause of truth and righteousness ; who, in obedience to the dictates of conscience, have been content to part with worldly goods, and to forego the honour that cometh from men only, that they might obtain a better recompense, and enjoy the honour that cometh from God. Others may indeed have offered more costly sacrifices, and submitted to greater privations and severer trials: but had more been required, more would have been willingly and cheerfully resigned ; had the trial been more severe, it would have been endured with equal fortitude. For conscience' sake he gave up more than half of a limited income ; had the whole been called for, no part of it would have been withheld. He had to sustain a greater trial than the loss of wealth ; he incurred the loss of valued friendship, the estrangement of those with whom he had long held delightful intercourse. Not one of those with whom he had shared the labours and perils of the naval service sympathized with him on this occasion. Not one word of approbation and encouragement did he receive from those who had been his warmest and most zealous friends during his professional life: they all forsook him, and all without exception fled from him as a senseless visionary, and a dangerous schismatic. Yet he

felt no regret for the step he had taken; but as years increased he went on his way rejoicing, experiencing the truth, as he says, "of our Lord's assurance, that no one can make any sacrifice in his cause, the cause of truth, without receiving even in this world more than an adequate reward."* His upright, fearless, and disinterested conduct won for him the admiration and esteem of many whose steady friendship amply compensated for the desertion of those whom his virtuous zeal had offended: the growing approbation of his own mind was an unfailing source of consolation and of comfort, and in the wife of his bosom, "the sharer in his joys and privations," who not only calmly acquiesced in the measure he had adopted, but cordially embraced his views and was equally zealous to extend them, he had a friend whose rational piety, invariably cheerful temper, and sound judgment, cheered and supported him under the loss he had sustained, and encouraged and assisted him in all his efforts to promote the glory of God and the interests of his fellow-men.

"A desire of brevity induced him," he observes, "to suppress in his letter to his

* Letters to the Archbishop of Canterbury, p. 216.

sovereign, much important matter relating to the unlawfulness of war," which he soon afterwards thought it right to bring before the public, with the view of exciting attention to a subject on which mankind, as it appeared to him, had not bestowed that consideration to which, from its importance, it is entitled. For this end, and with the hope that he might thus render his apology for withdrawing himself from his profession more complete, he published in the same year, "*Observations on the causes and evils of War; its unlawfulness, and the means and certainty of its extinction; in a series of letters to a friend.* PART I." A *Second Part* appeared in 1826, and a *Third Part* in 1827. In the year following he published these parts in a collected form, prefixing his letter to the King; under the title of "*The apology of an Officer for withdrawing from the profession of arms, contained in a letter addressed to the King, and a series of letters to a friend, &c. &c.*"—In the preface to this valuable publication, he thus impressively states the views with which it had been undertaken:—

"Living, as we do, in an age when almost all subjects connected with religion and politics have been

subjected, more than at any former period, to investigation; and taking into the account, that the world has existed in a state of war and bloodshed during a long succession of ages, it might be expected, in the present enlightened age, as it is generally called, that few men would be found professing the Christian faith, who had not diligently inquired at the fountain-head whether the religion of Christ, whose spiritual dominion they acknowledge, does or does not sanction war; or whether it permits its votaries to dedicate themselves to what is called the profession of arms, and make it a trade to live by..... Supported by public opinion, by the opinions of men deemed wise, learned, and honest, and by the authority of antiquity, men of rank, of learning, and even men of acknowledged piety, with very few exceptions, have arrived at the conclusion, that when sanctioned by legal authority, Christians may innocently and honourably rob and plunder each other to the greatest possible extent.....

"As to men inquiring whether the religion by which they profess to regulate their actions imposes upon them any special duties, calculated to check the predominating and antichristian spirit exciting to war, it may, perhaps, be safely affirmed, that not one Christian in a thousand has bestowed a thought upon it. Most men regard this as a work of supererogation, and a kind of thing that does not personally concern them. Even amongst those who have taken upon themselves the sacred charge of instructing others, there are probably very few who have examined the Scriptures for the purpose of ascertaining their personal duties regarding war. To incite to inquiry on this subject, on grounds exclusively

scriptural, is the main purport of the following Letters."

Accordingly, after pointing out the alleged and the real causes of war, its evils, both physical and moral, and examining the arguments usually urged in defence of war, particularly those advanced by Bishop Porteus and Dr. Paley, he proceeds to inquire into the principles and practice of the early Christians respecting war; relying, in the prosecution of this inquiry, as he candidly acknowledges, chiefly on the authority of that distinguished philanthropist, Mr. Thomas Clarkson, Mr. John Gurney, and others, who had collected from the writings of the early Christian Fathers the most important passages relating to the subject. In the remaining Letters he enters upon what he felt to be the most difficult part of his task, to prove that the profession of arms, and all wars, *defensive* as well as offensive, are irreconcileable with the principles of natural religion, the precepts of the Decalogue, the instructions of the prophets, and the precepts of Jesus Christ and his apostles.

"I am aware," he observes,* "of the difficulties attending my attempt, and am not so sanguine as to

* Page 192.

expect much present success from my endeavours: the most I can hope to accomplish is, to draw attention to a subject which, however disregarded and scoffed at in the present day, will most certainly, in the forthcoming ages of the world, occupy the attention of virtuous and enlightened Christians; a subject, the serious consideration of which will, and that perhaps at no very distant period, paralyse the uplifted arm of the warrior, and cause him, when about to take away the life of a fellow-creature, to remember the words of the Saviour and Benefactor of mankind—'Put up again thy sword into its place; for all they that take the sword, shall perish with the sword.' "

While engaged in composing this series of Letters in their original form, he received from the author, Mr. Sheppard, a work entitled, "An Inquiry on the Duty of Christians with respect to War;" in which the practice of defensive war was attempted to be justified. The two last Letters in the series are occupied by some judicious remarks on this work; and particularly in combating the position, that the precept of our Lord, on not resisting evil, and others of a similar kind, upon which the opponents of defensive war lay so much stress, should be regarded as in their strictest sense applicable only to Christians in the apostolical

age, and should be now taken with considerable limitations.

To the second part of these Letters is subjoined a short "*Supplementary Letter to the Editor of the New Series of the Monthly Magazine*," occasioned by some strictures on the First Part, which had appeared in the number for January 1826. This he afterwards published separately, chiefly for gratuitous circulation among Editors of Magazines and Reviews in general, with a view of exciting their favourable attention to a subject so momentous in his opinion, but which had been treated by some of them with very unbecoming levity.

Disabled as Mr. Thrush now was, by repeated severe attacks of rheumatism, from continuing his agricultural pursuits, it might have been desirable for him, in any circumstances, to relinquish the land which he could no longer manage; but the reduction of his income, in consequence of the resignation of his commission, rendered his removal to a less expensive establishment absolutely necessary. As he had been obliged to visit Harrogate occasionally on account of his health, and the situation of that place was in other respects agreeable to

himself and Mrs. Thrush, he resolved to make it the place of his future residence; and a piece of building-ground, in a very delightful spot, being offered about the end of the year 1824, he closed with the offer, proposing to build for himself a house, in which, by letting it during the Harrogate season, he might reside rent-free during the rest of the year. He accomplished his purpose, and removed thither in the spring of 1826.

It was during a temporary residence at Harrogate, for the purpose of superintending the building of his house, that the following Letters, beautifully illustrating the habitual state of his mind, were written to his beloved wife.

"Sunday Evening.—Though it may probably be some days before I shall dispatch this letter, I am sure it will not be the less acceptable on that account; nay, perhaps it will be more so—it will show my M. that I have not forgotten those times of old, when I used to write to her daily; and certainly I think I cannot better employ half an hour on a Sunday evening, than in holding converse with my absent love. I can with much truth assure her, that she is seldom absent from my thoughts; and more particularly on this day, when these are employed on grave and serious subjects. Whenever my mind is lifted up with gratitude to the great Giver of all good, and I call to mind the many great and unme-

rited blessings he has showered upon me, in the course of a life fast approaching to that period which is considered as the usual span allotted to men, among the temporal blessings showered on me, I consider the first to be my union to a wife possessing my fullest confidence and esteem, and my warmest love, with the delightful assurance that the heart and mind of my Mary are in unison with my own; and the pleasing conviction that these will know no change during the remainder of our earthly pilgrimage. Whether it may please God to lengthen or curtail it, to render it smooth by health and prosperity, or rough by sickness and adversity, I feel confident that our stock of love will last us to the end of our journey. In my present solitude, I have much time for meditation, and I indeed take pleasure in meditating on these things; and instead of the future presenting an appalling aspect, I can look forward to it, not only without fear and anxiety, but with confidence and comfort. Indeed, did not the review of the past inspire these feelings, I must be wanting either in sense or gratitude, or both. In my present solitude and time for reflection, the peculiar situation in which we are placed is a matter that, of course, often crosses my mind. I always wish to regard what has been done as a simple act of duty, and proceeding from a principle which ought to direct our every-day concerns.

"Monday Morning.—The clock has just struck seven, and in as stormy a morning as has been since I came here, I am seated by a comfortable warm fire. Having finished my devotions, and read a little in the Scriptures, both Latin and Greek, which I generally do every morning before I take up my

MS.*——but inclination whispered to me to take up my letter to my M. and add a sentence or two in it. It seems a most wise and gracious dispensation, that the path of duty to God is the best and surest to our temporal happiness. In this way, I trust our diminution of income will be more than recompensed. It seems, though before I hardly thought it possible, to have increased my affection for her, and to have made her more and more a part of myself. What a trial, my love, would it have been to have acted as I have done, contrary to your wishes! But what comfort and delight do I experience in contemplating your kind, judicious, and Christian conduct! May the Almighty continue to bless us both, and to grant us such blessings here as may best fit and prepare us for those hereafter; and with this devout wish I will lay down my pen, at least transfer it to my MS."

In another letter, written at this time, is the following characteristic passage:—

"My dearest M.'s letter conferred upon me an unexpected pleasure this morning, as I was sitting down to my solitary breakfast. It was brought up with my breakfast, which was eaten with additional relish, and, I will add, with increased feelings of gratitude to the great Giver of all our blessings. Indeed, my dearest love, you gave me the most convincing proof of your own real worth by the humility with which you speak of yourself. Humility is, indeed, the foundation-stone of Christianity, and he who does not possess it, has yet to learn the rudiments of his religion. How little is it we can do to deserve the daily blessings showered upon us! How

* The Second Part of his Observations on War, &c.

little to deserve those glorious promises in another world, which the Gospel holds out to the humble followers of Christ! Let me beg of you, my love, in future not to express yourself with so much confidence about my merits; for, believe me, neither the retrospect of my past life, nor the consideration of the present, inspire me with those opinions concerning myself which you express. I yet live in the enjoyment of a humble, and I trust not a groundless hope, that that great and merciful Being who has been so gracious to us in this state of existence, will continue to bless us when our earthly prospects close, and realize to us those glorious hopes that the Gospel of Peace holds out to the humble followers of Jesus. If, my dear love, we have loitered in our spiritual course till near the eleventh hour, let us resolve, by the blessing of God, to redeem the past, by better employing the short time that yet may be granted to us. To think that it will be short, and to act as if we really thought so, is true wisdom. May we be enabled to practise it, and by looking forward beyond the grave, to fortify our minds for the approaching scenes of old age. That these depend upon the same merciful Being who has hitherto been our friend and protector, ought not only to banish anxiety and care, but to inspire us with humble hope and confidence. May these accompany us through life, and at its last awful scene, and may our hopes of eternal happiness, through Jesus Christ, be realized to us! Amen."

Deeply impressed by a conviction of the importance of the views which after long and serious inquiry he had formed, both of the gene-

rally received doctrines of religion, and of the anti-christian character of war, Mr. Thrush was ever on the watch that he might be ready to seize any opportunity that might present itself, of exposing prevailing errors on these subjects, and of exciting attention to the truth. It happened that in the spring of the year 1828, a public meeting of Jews and Christians was held in London, at which a Jew of the name of Levy, of Florida, delivered a remarkable speech, afterwards published in the World newspaper of May 28, containing many sentiments similar to those expressed in the "Apology of an Officer, &c." . Mr. Thrush had been for some time intending to address the Jews on the subject of Christianity; hoping that in the character of a Unitarian, he might obtain a more willing and impartial attention from the worshippers of Jehovah, than a Trinitarian could reasonably expect. The perusal of the enlightened and eloquent speech of Mr. Levy at once determined him to execute his purpose, and suggested the method of doing it. Accordingly, in the beginning of the year 1829, he published a short series of "*Letters to the Jews, particularly addressed to Mr. Levy, of Florida, &c.;*" in which, after a brief introductory account of

himself, and of the motives by which he was induced to call upon the disciples of Moses, fellow-worshippers with him of the one true and living God, to examine with calmness and impartiality their own Scriptures in conjunction with the New Testament, in order to ascertain whether Jesus of Nazareth was indeed the Messiah, he endeavours to allay their prejudices by showing them that Christianity, as taught by Jesus and his Apostles, is in no respect opposed to the principles inculcated by their great Lawgiver; and sets before them a summary of the internal evidences of the divine origin of the Christian religion, exhibited in the excellence of its doctrines and precepts, in the life and character of its founder, and in the fulfilment of ancient prophecies in him—and also in their own circumstances, in consequence of the rejection of the Messiah by their fathers. And he concludes by expressing his conviction that they are destined not only to become believers themselves, but, "the reformers of the whole world, and to supersede Christian missionaries in establishing Christianity among Gentile nations."*

After the failure of Dr. Priestley, in his attempts

* P. 78.

on the same principles, to engage the attention of the Jews, and the treatment he received from Mr. David Levy, of London, the expectations of Mr. Thrush could not have been very sanguine as to any immediate result of his labours. His letters received no notice from those to whom they were addressed : but he had the consolation of having performed what he esteemed to be a sacred duty ; the result he piously left in this, as in other similar instances, to Him who has the hearts of all men in his hands, who has the sole disposal of " the times and the seasons," and who regards with approbation every sincere endeavour to extend the knowledge and the influence of his truth. These letters he dedicated to the president and members of the London Society for promoting Christianity among the Jews, " as their constituted national patrons and instructors ;" admonishing them, that as they occupied that high station, it was peculiarly necessary they should ascertain whether they could lay before the Jews such a statement of Christian doctrines as should justly demand the assent of the disciples of Moses, and the worshippers of Jehovah. If this tract ever came into the hands of any of the members

of this society, contempt or prudence induced them to abstain from the slightest notice of it.

The agitation caused by the proposed Reform in Parliament, seemed to offer another fit opportunity of exciting attention to the subject which Mr. T. considered of such high importance both to the happiness of individuals, and to national prosperity—the restoration of the national religion to the purity and simplicity of "the faith at first delivered to the saints." With this view he ventured upon a step which might be thought as presumptuous, as it was likely to be useless. He drew up a petition from himself to the House of Commons; setting forth the objections against the Athanasian Creed, the acknowledged symbol of the national religion; and humbly and earnestly praying that the honourable house "would take such steps as they might deem proper for establishing the Bible as the only parliamentary authority in matters pertaining to religion; and that the Sovereign might not be required by his coronation oath to pledge his protection to any other religious doctrines than such as are plainly revealed in that sacred book." This petition he entrusted to that exemplary nobleman, Lord Morpeth: but well aware that

it might be presented and read, and consigned to oblivion, without the knowledge or observation even of by far the greater part of those to whom it was addressed, he published it, accompanied with "*A Letter to Lord Viscount Morpeth, M.P., and to Members of Parliament generally, &c.,*" a copy of which he sent to all the most influential members of the House of Commons. In this excellent letter he fully justifies the step he had taken, shows how widely the religion established by law differs from the religion of the sacred scriptures, points out the evil consequences of a corrupted Christianity authorized by the state, and produces many powerful and striking testimonies in support of his positions, from the writings and declarations of several of the most learned and eminent members of the English Church. Whatever the excellent nobleman who had charge of the petition, or those to whom it was presented, might think of the reasonings of the petitioner, they could not fail, if they seriously and candidly perused this statement of his views and motives, to be convinced that he was indeed "impelled by a powerful sense of religious duty, by a desire to promote the honour of God and the love of the Redeemer, by a

desire to promote the real interests of Christianity and to benefit mankind."* The success was such as might have been anticipated.

Some of Mr. Thrush's publications having found their way to Ripon, an attorney there, a member of the Wesleyan society, Mr. J. Howard, volunteered a defence of the Trinitarian doctrine, in a small pamphlet entitled "The necessity of the Trinity in Unity." There was nothing in this pamphlet that entitled it to particular notice; but apprehensive that silence might be interpreted an acknowledgment of defeat, and firmly believing that no effort in the cause of truth is altogether lost, Mr. Thrush replied in three short "*Letters addressed to J. Howard, Esq., of Ripon.*" The most remarkable circumstance attending this small publication was, that it was printed by the author himself, by means of a small press invented by himself, and set up in his own house. He had from his youth, as before observed, a turn for mechanical contrivances; and now in advanced life, having much leisure, and being desirous of availing himself of any occasional circumstance that might afford him an opportunity of recommending and defending the truth with ease and at

* P. 37.

little expense, he invented for himself a printing press, which he could work with little exertion, while sitting in his arm chair, and crippled by chronic rheumatism. Wishing to extend the advantage which this simple machine afforded, as a means of recreation, but especially of diffusing religious and moral instruction, he addressed a letter printed by himself as a specimen, to A. Aikin, Esq., then Secretary to the Society of Arts, describing the machine, with a view of obtaining the approbation of the Society. In this, as in all his undertakings, he was influenced by the highest and purest motives. He hoped that this simple instrument might afford some aid in "eventually facilitating the spread of that religion which will establish Peace on Earth."*

His letters to Mr. Howard were answered by a Mr. Thompson, a Wesleyan Minister, then

* In this machine the impression was, at first, obtained by passing a heavy iron roller over the paper, when laid on the types. But after the experience of two years, Mr. T. says, "I got tired of this method—and not being able to stand and work with a screw press, I turned my mind to contrive something with which I could sit still and carry on my operations. Instead of the screw, the power or pressure was obtained by two levers, one acting upon the other: the large arm of each lever being in the proportion of 7 to 1, gave a power of 49, so that a person weighing 10 stone may bring a pressure of 490 stone upon the platten, and consequently upon the types, a pressure much stronger than a strong man could produce by the screw press. The platten, instead of being suspended over the types, is fixed on hinges, and shuts down upon them like the lid of a box, which, if correctly made, comes to the box simultaneously; the part most distant from the hinges exactly at the same

stationed at Ripon: but as he had passed over unnoticed, passages on which Mr. Thrush had laid great stress, he thought himself at liberty to decline any formal reply. He contented himself with reprinting "*A Sermon addressed to Methodists,*" which had been published anonymously at York in the year 1793, prefixing "*An Address to the Wesleyan Methodists of Ripon and its vicinity.*"

In consequence of these publications, another respectable member of the Wesleyan body put into his hands a copy of Dr. Olinthus Gregory's Letters, recommending to his perusal one of those letters in particular, as containing decisive proofs of the divinity of Jesus Christ. As a sincere inquirer after truth, willing to renounce the opinions he had embraced, upon being convinced they were unscriptural, he perused the letter, he says, "with the care and seriousness so grave a subject deserves, but rose from the perusal more and more convinced of the correctness of his own views of Christian doctrines." When he returned the book to

time as that nearest to them. It brings the paper, which is fixed to the platten, with as much correctness as the best Stanhope press. The great simplicity of this press, and its cheapness, are its great recommendation. Mine is made by a joiner and blacksmith here and has not cost me quite two pounds. Anything that renders printing of easier acquisition cannot but be important."

the friend who had lent it, he thought it right to state to him in a letter, the reasons why the arguments of Dr. Gregory had failed to produce the effect on his mind which his friend had desired. Hoping that if published, this statement might promote, in some measure, the cause of religious truth, he soon afterwards printed it, under the title of "*A Reply to a Letter on the Divinity of Jesus Christ, by Olinthus Gregory, LL.D. &c. &c.; in a Letter addressed to a Wesleyan Methodist.*" To a mind thoroughly imbued with true Christian charity, the uncandid and bitter spirit manifested by Dr. Gregory could not but prove highly offensive. He rebukes him with all meekness, and at the same time sets him an example of obedience to the apostolic precept, of giving an answer "with meekness and fear."

Not discouraged by the complete failure of his attempt to engage the attention of the legislature on the subjects on which his mind was so intently fixed,—purity of religious doctrine and worship, and the cultivation of universal peace, he had nearly determined, in the year 1836, to present another petition to both Houses of Parliament, similar to that which he had sent to the House of Commons; but after much

consideration, he thought it might be more advisable to communicate his thoughts on these subjects to every individual member of both Houses. He accordingly printed "*A Letter to the Rt. Hon. and Hon. the Members of both Houses of Parliament, regarding the Doctrines of the Established Church. By the author of the Apology of an Officer for withdrawing from the profession of Arms,*" a copy of which he sent to every member. "An inquiry," he observes, "into the revenues and discipline of the Established Church has, of late years, occupied your frequent attention, and it seems generally admitted, that, with respect to these, considerable reform is necessary. But with regard to its doctrines, a contrary opinion seems to be established; and those occupying high stations, whether in Church or State, appear to consider them as perfect, inasmuch as they rarely, very rarely, secede from them." It was this opinion that the author of the letter wished to controvert; by showing that the doctrines of the Established Church are not countenanced by scripture; that they are anti-christian in their character and in their effects. It was in perfect sincerity that he declared, "he had no party, no sectarian views to promote." His design was

in perfect accordance with the prayer with which he concludes his letter: "May the great Father of mercies so direct your united counsels, that polytheism, false worship, and their inseparable attendants, crime, war, and revolution, may be banished from the world, and the religion of the Messiah established—the worship of the Father in spirit and in truth, which on the testimony of prophecy will produce peace on earth and good-will among men."

The last publication which issued from his own press, and which in point of printing was the most neatly executed, was entitled, "*Conversations on Religious Topics between two Naval Officers. Published in* 1839." The principal topics which are discussed in these conversations between an Orthodox Admiral and a Unitarian Captain are, the Divinity of Christ, the doctrines of Original Sin and of the Atonement. This, like all Mr. Thrush's other tracts, emanated from a deep persuasion of the truth and importance of the sentiments expressed by Dr. Paley in a passage chosen as a motto on this occasion: "Whatever renders religion more rational, renders it more credible; and he who by a diligent and faithful examination of the original records dismisses from the system one article which

contradicts the apprehension, the experience, or the reasoning of mankind, does more towards recommending the belief, and, with the belief, the influence of Christianity, to the understandings and consciences of serious inquirers, and through them to universal reception and authority, than can be effected by a thousand contenders for creeds and ordinances of human establishment." The conversations are managed with great fairness; the usual objections to the views which it is the aim of the Author to establish, and the usual arguments in support of them, are impartially stated. The Admiral is, of course, convinced, but cannot consent to follow the Captain's example, and openly bear his testimony against the errors which he acknowledges to be entertained in the articles and the services of the established Church.

Not content to remain inactive while the power of labouring in the sacred cause of truth and human welfare was graciously continued to him, he determined at his "eleventh hour" to make another effort to attract the attention of persons of rank and influence, to the subjects which were of paramount importance in his own view. Sixteen years had elapsed since the publi-

cation of his Letter to the King, on the resignation of his commission in the Royal Navy; that letter had not been noticed, as he had hoped it would be, by any of the ministers of the church, the doctrines and practices of which he had so strenuously opposed. He thought himself justified in the conclusion that what he had written was unanswerable. Discussion however was necessary to the establishment and to the promulgation of truth. Hoping that he might call forth discussion—or, if he should fail in that attempt, that he might attract more general notice to opinions with which the peace and happiness of mankind appeared to him so intimately connected—he addressed a series of ten letters to his Grace the Archbishop of Canterbury, prefixing to them his Letter to the King. These letters, published in 1841, and entitled, "*Last Thoughts of a Naval Officer on the Unlawfulness of War*," contain an abridged statement of the topics which formed his "Apology for withdrawing from the Profession of War." The Apology, he observes, was published "in order to show that war is as unwise as it is sinful; that it is as much opposed to the interests of mankind as to the revealed will of God. . . . Far advanced in life, advanced indeed by the

mercy of God, beyond the common boundary allotted to man, I am desirous, before I am called to my last solemn account, to leave behind me, in my present Letters, an abridged statement of my Apology; also my Letter to my reigning Sovereign, in the hope that they may obtain a more extended circulation, and show the opinions of the writer, at a much later period of life. This, my Lord, is my apology, if apology be deemed necessary, for writing these Letters, and for addressing them to your Grace. To whom indeed could I address them with so just a hope of their being read by the clergy in general? to whom could I with equal propriety address letters relating to the peace and happiness of mankind, as your Grace, the spiritual head of the established church, and the representative, if I may so express myself, of the Prince of Peace, a high and holy title." It required no prophetic inspiration to foretell the fate of this renewed and zealous endeavour to promote the good cause of righteousness and peace, and to serve the best interests of mankind. With whatever confidence the writer might assert, with whatever force of argument he might prove that his words were "the words of truth and soberness," by the great majority

of those whose attention he solicited, he was sure to be regarded as a visionary and a fanatic. He was prepared to bear the imputation with calmness; and to be patient of neglect, consoled by the reflection that he had, with the most perfect disinterestedness and fidelity, discharged an important obligation, and rejoicing in the confident expectation, that however distant it might be, yet that the time would come, when "God shall judge among the nations; and shall work conviction in many peoples; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: when nation shall not lift up sword against nation, neither shall they learn war any more."

The publication of these "Last Thoughts," was not the last effort of his untiring zeal in the great and good work in which he had been so long engaged. Vigilant to the last to lay hold on any occurrence that excited general attention, and with which he could in any way connect the subjects that were in his view of such high moment, so as to gain for them some portion of that attention, he thought he might for this purpose avail himself of the contest which was so warmly maintained, about this time, between the Puseyite and the Orthodox

and Evangelical parties in the University of Oxford, for the Professorship of Poetry. In this contest, Lord Ashley, who had obtained much popularity by the measures he had introduced into Parliament relating to employment in mines and factories, took a very active part in favour of the Anti-Puseyite candidate, the Rev. J. Garbett, as Chairman of his Committee. Being about to reprint his Reply to Dr. O. Gregory, which he considered as "the best tract he had written," and thinking that its reception with the world might be aided by being in any way coupled with his Lordship's name, Mr. Thrush dedicated it to him, "as the lover of religious truth, as well as Chairman of the Committee for promoting the election of Mr. Garbett." But while giving his Lordship credit for being a lover of religious truth, he endeavours in his Dedication to convince him that in a Letter recently published by him, in relation to the Puseyite controversy, he had proved himself the advocate of religious error; maintaining, as he did, "the religion which has for ages, indeed, passed currently for that of the Messiah, which is not the religion of Jesus, but a palpable counterfeit, a mournful apostacy from it."

The faint hope that Mr. Thrush entertained that he might succeed in persuading his Lordship that he was in error, and thus lead him one step in advance in the path of truth, was stronger than the event justified. The hour is not yet come.

With this publication, the labours of this excellent man in the service of what, after much careful and impartial inquiry, he deemed important truth, terminated. From the time that he became fully satisfied that he had found the treasure which he had been most diligently seeking, it was the great object of his life to invite others to partake of it. Deriving from his religious principles the most animating and consoling views of the divine government; viewing the prevailing popular opinions, and those established by law, as dishonourable to the divine character, and hostile to the virtue and the best interests of man, he felt it to be his bounden duty to employ the leisure and ability he possessed, in zealously endeavouring to diffuse as widely as possible the knowledge of the uncorrupted doctrines of the Gospel. On this holy and benevolent purpose his thoughts were almost constantly engaged; and in the execution of it he found

a source of pure and never-failing delight. It was no part of his object to obtain literary fame—his only desire was to glorify God, by aiding the cause of pure and undefiled religion, as the best means of promoting peace on earth and good-will amongst men. Though in the temper of his mind he was somewhat sanguine, yet he was not greatly disappointed by the apparent unsuccessfulness of his various efforts to gain attention to the principles he laboured to establish. He had done what was required of him—what he could not conscientiously leave undone; and the satisfaction of his mind was his present reward. "What," said he to a more reserved and cautious friend, "is the advocate of religious truth to do? Is he to keep silence and wait for better times? Or is he by every means in his power to hasten those times? I trust, my good friend, that the little leaven is deposited, and that it will in due time leaven the whole lump. If we expect to reap, we must not faint. I hope to continue labouring to the very last." The great sacrifice he made in the cause of Peace was not, in respect of others, altogether in vain; his efforts to expose the miseries and unlawfulness of war were not wholly unavailing: perhaps the atten-

tion he excited was more general and more beneficial than he suspected: but he received little or no encouragement from those who being associated in this country for the avowed purpose of promoting "Peace on Earth," might, at least, have assisted in diffusing the fruits of his unwearied labour. But no helping hand was held out to him. The reason is plain, but much to be regretted. He struck at what he considered the root of the evil which he wished to extirpate. He saw that Christianity, as promulgated by its Founder, was designed to bring in and establish Peace. He saw that Christianity, as almost universally professed, had not discouraged, had rather been among the causes of war: he set himself, as the advocate of Peace, to expose the popular systems of theology, as false representations of Christianity, and sources of human discord and misery. He could not do otherwise; though it unavoidably deprived him of the countenance and aid he might otherwise have received.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee." Never was this declaration of the prophet more beautifully exemplified than in the last year of the life of the venerable subject of this memoir.

During the whole of the winter which preceded his death, his beloved wife had suffered some very severe attacks of illness, being frequently confined to her room, and even to her bed. While she was in this state he scarcely ever left her apartment, and by his unremitting attentions, and cheerful conversation, soothed and enlivened her. At this period, though somewhat more advanced in life than she was, he appears to have thought that he should be the survivor. This seems to be implied in the following passage in a paper found since his death. "Did it depend upon myself, I should wish to survive my beloved wife, in order that she might be spared the grief inseparable from parting: and partly from a belief that I could better bear up than herself under the privation of living alone. In this perhaps I may be mistaken. However that may be, it is surely enough for the survivor to know, that these events are under the direction of unerring wisdom and goodness. Our trust must be, that our best earthly friend is gone to a Father in heaven; to a God gracious and long suffering, abundant in mercy and truth, forgiving iniquity, transgression, and sin—to the only true God, who so loved the world, that he sent

his son Jesus to be a Prince and a Saviour, and a sacrifice, to save men from their sins; to be to them the way, the truth, and the life. Let such be our consolation in our last moments!" That separation, the survivor says, was the frequent subject of their conversation, till it ceased to excite those acute feelings with which it was at one time contemplated.

About the middle of May 1843, Mrs. Thrush was restored to her usual state of health; but before the end of that month, Mr. Thrush was seized with a bowel complaint, to which he was very liable; it appeared, however, to yield to skilful medical treatment, and no peculiar alarm was excited. Early in the morning of the 5th of June, Mrs. Thrush was roused from her sleep by a heavy fall on the floor, when she perceived her beloved husband stretched on the floor of the bed-room, in a fainting fit, apparently lifeless. Medical assistance was instantly procured, when it was discovered that a dislocation of the hip had taken place, and it was feared, a fracture also of the bone; but his frame had sustained too severe a shock to allow of any operation. From that time his strength gradually failed, but the energy of

his mind was unimpaired, and his patience and resignation became more perfect as his sufferings increased. Though he was evidently at times in great pain, he uttered no complaint; and when he saw the anxiety and distress of his beloved wife, he would say, "that he was in the state in which it had pleased God to place him, and that after all the mercies he had received, it was his duty to submit without repining." His religious principles had never been with him mere matters of speculation; he had studiously applied them to the regulation of his temper and his conduct. He had lived by his faith; it had enhanced his joys; it had mitigated his sorrows, and now he felt its inestimable value, in the sentiments of filial confidence towards God which it encouraged, in the trust which it enabled him to repose in a wise and gracious Providence, and in the prospects it opened to him beyond the limits of this transient scene of human being. He was chiefly occupied on devotional subjects, and in hearing passages from the Scriptures read to him; but when a friend called in occasionally, he would enter into conversation, and take an interest in the passing events of the day. He remained in this state till within

a few days of the closing scene, when, though seemingly sensible of the presence of those about him, he was not able to speak, yet his lips were observed to move as if employed in prayer. On the morning of the 10th of July he ceased to breathe, and expired without a struggle or a sigh, having attained the age of eighty-two years.

"Servant of God, well done! well hast thou fought
The better fight, who 'nobly' hast maintained
Against revolted multitudes the cause
Of truth, — — — — —
And for the testimony of truth hast borne
— — reproach; far worse to bear
Than violence: for this was all thy care,
To stand approved in sight of God, tho' worlds
Judged thee perverse."

APPENDIX.

THE following tribute to the memory of Mr. Thrush, by the Rev. E. S. Gannett, of Boston, Massachusetts, appeared soon after his death in the Christian Miscellany, an American periodical publication.

"THE LATE THOMAS THRUSH, OF ENGLAND.

"WE have forborne from noticing the death of others than clergymen in our pages, from the apprehension that unless we adopted such a rule we should receive such frequent obituary notices, that, to publish them all, would exceed the space which could be allowed to communications of this kind, while to refuse any would be painful, and might seem invidious. Cases may however occur, to render the transgression of any such rule proper, and the present seems to us a case strongly in point. Mr. Thrush was little known in this country, nor indeed was he widely known in England. His Letter to the King, upon resigning his commission, drew attention to his name, but he outlived the interest which that event awakened in the minds of all but his immediate friends, or the warm supporters of the cause of Peace. We gave some account, in a former number of the *Miscellany*, of the last work which he published on this subject. Our personal associations with him, and our appreciation of his character, must be our excuse—if any be needed—for introducing in this place an extract from

a discourse preached the Sunday after receiving the intelligence of his death.

"I have expressed some of the thoughts which arise out of our connection with friends. They are always with us, and add largely to the happiness of our lives; we should bless God for his goodness in placing us among them. They bestow on us their affectionate or kind regards; we should try to deserve their esteem, and not let their love, blinded by its own partiality, fall on unworthy objects. They come under our influence, and must be affected favourably or unfavourably by our familiar habits of speech and conduct; how important is it, for them and for us, that we exert a wholesome influence upon their characters. They may prove snares as well as blessings, tempting us to do wrong instead of encouraging us to walk in ways of righteousness, and turning our thoughts from God instead of leading them to him; we should maintain a wakeful jealousy, that we may realize only the benefits of intercourse with those, who with honest intentions may still be the instruments of much mischief. They are partakers of mortality, yet heirs of a spiritual life which cannot decay; we should draw from Christian faith a new element to be infused into our regard for them, which, like the secret action of the heat that converts iron into steel, may add value and permanence to our interest in them, and which shall enable us to yield them to the life of heaven without complaint. So may our friends be indeed our benefactors, and the ties of earthly union become the bonds of everlasting endearment. Oh! the riches of Divine goodness and grace, which have not only provided us with pleasant companions

here, but revealed to us scenes of social bliss hereafter. God be thanked for the life that now is, and for the life that is to come—for friends on earth, and friends in heaven.

"Pleasant companionship does he provide for us, even where we least expect to find it. How grateful is it to look back on passages of our experience, which inspire at once gratitude to the Heavenly Father and confidence in the good will of our fellowmen. One illustration of this I may be permitted to introduce, though it involve some personal narrative. About six years ago I was in Scotland, on the eve of my return to the North of England, where I had been advised to spend several weeks in the neighbourhood of some mineral springs, which, though in summer much frequented, were at that season wholly deserted. I was going to a strange and lonely place, as I thought, when I received a letter from one whose name only I had known, inviting me to come immediately to his house, which was on the spot where I intended to reside. I went, and was cordially welcomed, and for some days remained an inmate of his family, till I had made arrangements for a permanent abode. But I was still near him, and his door was ever open to my entrance. He was one who had made sacrifices for conscience and for principle beyond what in this age men are often called to make. He had been an officer in the service of his country, and had reached that period of life at which a change of employment is difficult, if not impracticable, when he became convinced of the unlawfulness of war, its opposition to the principles and spirit of the Gospel, and its pernicious effects upon individual and national character. The consequence

was a resignation of the commission which he held, with a relinquishment of the half-pay on which he had retired, though by this step he reduced himself and his wife, the cheerful companion of his altered mode of life, to comparatively straitened means of subsistence. By the same study of the Bible by which he was led to alter his views on the subject of war, he had been brought to the conviction that the doctrine of the Trinity had no support in Scripture, and he became a Unitarian. In this instance also he avowed his change of opinion, though it drew upon him censure, and separated him from many early friends. When I saw him, he was approaching four-score, a cripple, [from rheumatism,] living in retirement at Harrogate for the benefit of the waters during that part of the year when his narrow means allowed him to enjoy this advantage, at a distance from every relative or intimate acquaintance excepting his wife, also an invalid, and without a single being in the place who sympathized with him in his religious belief. Yet a more tranquil or cheerful old age I never witnessed. A more religiously active life I never observed. From morning till evening he was employed—writing, reading, or printing at a little press which he had himself invented. His chief interest was in the two subjects which had given so different a character from what he had once anticipated, to his declining life. He wrote and published tracts on War, and on the unscriptural doctrines which prevailed around him; and scattered them as far as he had ability. Entertaining conscientious persuasions of the impropriety of worshipping where the service involved an expression of belief different from his own, and confined also to his house

by his infirmities, he held a religious service in his own parlour on every Lord's Day, at which his audience probably never exceeded four persons, if it included any besides himself and the partner of his life. He had no children, and he and his wife passed the even tenor of their days in this quiet, but not indolent manner, looking forward to eternity. Never did I hear a word of impatience with life or resentment towards man from his lips. He had given up much that he might keep a good conscience, and his conscience was his reward. In a letter which I received from him after my return home, he speaks of his life as of necessity somewhat monotonous, and adds, 'but though monotonous, not without enjoyment. We have, God be praised, the use of our hands, our eyes, and our heads; the want of our feet is our chief want. Whether we ought to bewail this, or to feel gratitude for it, is a question of some difficulty. But of this we feel assured, that the Giver of these blessings best knows when to give, and when to withhold them. Thank God, we know little either of sorrow or sadness.' Yet most men, I fear, would have counted his a hard lot. In this serene spirit of piety did he wait for his departure, frequently alluding to the hour which could not be very distant. I have often recalled him to my mind as an example of self-sacrificing conscientiousness, steadfast integrity, Christian faith, and practical piety. Yesterday I read of his death in the eighty-third year of his age. Few there may be to speak of his excellence. No monument emblazoned with military emblems will mark the place where his dust reposes. No national or popular religion will eulogize him as its champion. But in the eternal books of record, where the servants of

truth and virtue have their memorial, his name will stand among the fairest entered upon their pages. In England scarcely a voice may be found to pay homage to his modest worth; but I should be unfaithful to friendship and to Christianity, if at this distance from the home where I knew him, and the grave where he sleeps, I did not honour the memory of Thomas Thrush.

"E. S. G."

LINES

ON READING CAPTAIN THRUSH'S LETTER TO THE KING ON RESIGNING HIS COMMISSION OF CAPTAIN IN THE NAVY, ON THE GROUND THAT ALL WAR IS UNLAWFUL FOR A CHRISTIAN.

[EXTRACTED FROM THE HERALD OF PEACE, FOR OCTOBER 1825.]

The roll of the drum, and the cannon's roar,
And shout of the battle are over;
The deck of the war-ship is thine no more,
Which the dead, and the dying, cover.

The wail of the widow, the orphan's cries,
Shall no longer disturb thy pillow;
Nor the voice of a brother's blood arise
From the stain cast out on the billow.

Nor he, who through danger and death has toil'd,
Shall curse thee with frantic emotion;
Ne'er by thee of his fortune and freedom spoil'd,
While peacefully ploughing the ocean.

For thine is a higher and holier strife,
More splendid the prize set before thee;
The warfare is now for eternal life,
With the shield of Omnipotence o'er thee.

More dread was the conflict than mortal fight,
More strength than a warrior's granted;
The duty was done with a Christian's might,
And his banner was bravely planted.

More bravely than his, for lucre unfurl'd,
Emblazon'd in blood and false glory;
For thine was a victory over the world,
And a theme for an Angel's story.

THE END.

Richard Kinder, Printer, Green Arbour Court, Old Bailey.